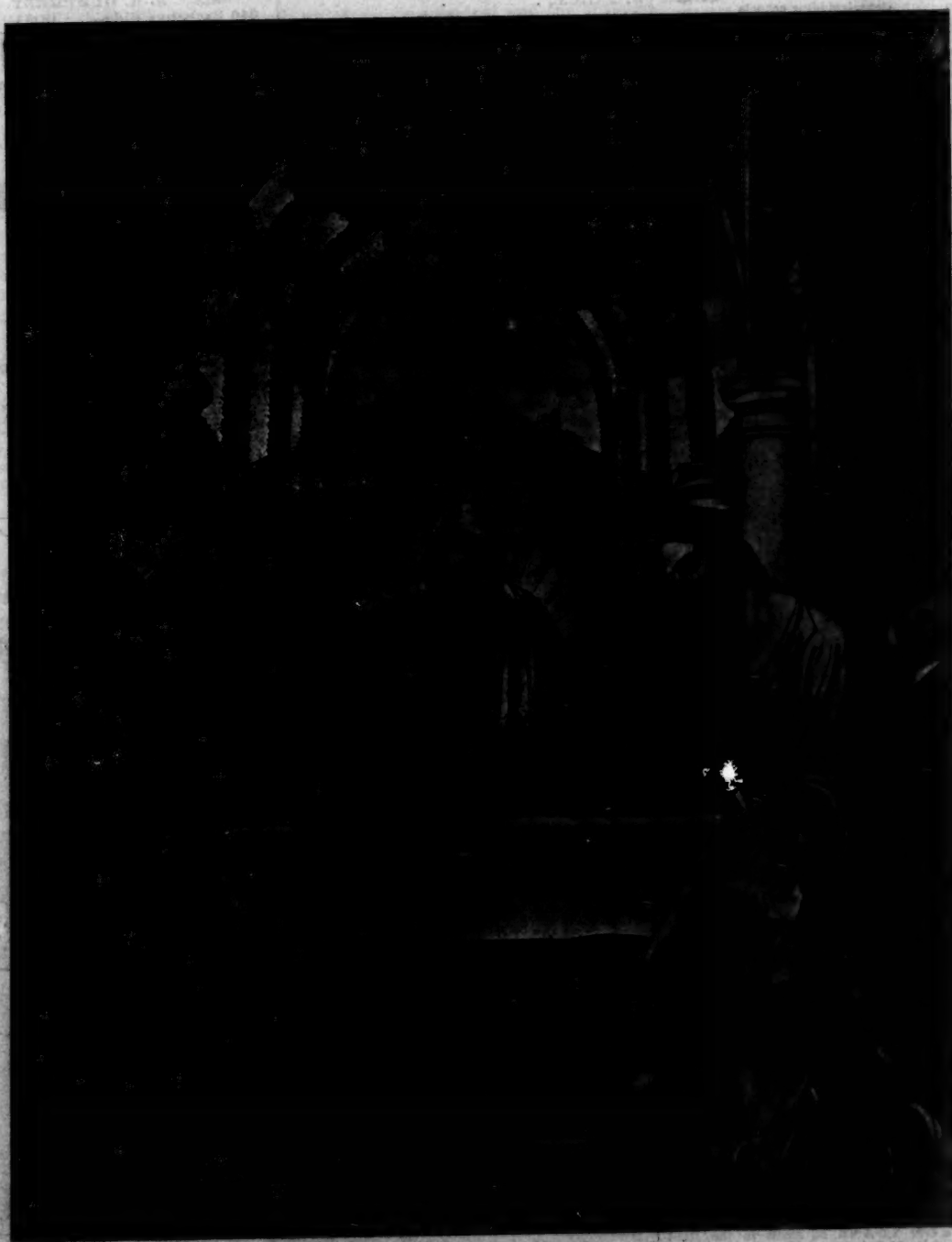


Volume LXXXV

Number 19

THE
CONGREGATIONALIST

Boston Thursday 10 May 1900



THE FEAST OF THE PHARISEE (Moratto)

Illustrating the International Sunday School Lesson of May 18

Valuable Missionary Statistics

For many months Dr. James S. Dennis, an acknowledged authority on missions, has been gathering statistics to be presented to the Ecumenical Conference. They are doubtless the latest, most accurate and most comprehensive figures touching foreign missions that can be anywhere obtained. Cut them out for frequent reference.

Societies actively engaged in direct missionary effort.	249
If societies co-operating and supplementing by service in special forms and phases of work be added, the number would be increased by 200, making a total of	449
If Women's Auxiliaries in connection with the principal societies be still added the total would be augmented by 88, making a comprehensive total of	537
Annual income, representing in most cases that reported for 1898.	\$10,126,120
Total of foreign missionaries, ordained and lay, of both sexes.	18,460
Total of native agents, ordained and unordained.	77,338
Total of communicants.	1,317,684
Admitted to the church during the last reported year.	84,186
(If all reports had been received covering this item, it would have been not less than 100,000.)	
The total of the Christian community, i. e., those confessedly evangelical in their religious allegiance, is	4,414,236
Educational institutions, including schools of all grades, number	20,375
Pupils in these mission schools.	1,046,166
Translations of the Bible made under missionary auspices for missionary uses, including some made earlier in the century, now superseded by revisions.	421
Total annual circulation of the Bible, either entire or in portion.	2,535,466
Total circulation of books and tracts.	14,494,008
Mission publishing houses and printing presses.	148
Total annual output, { Copies,	10,561,177
{ Pages,	364,904,399
Periodicals published.	368
Total circulation.	297,455
Hospitals in operation.	565
Dispensaries.	753
Total of patients treated annually.	2,579,651
Total of treatments of dispensary, or outside, patients.	8,647,840
Orphanages.	213
Inmates in orphanages.	18,039
(If to these permanent institutions under missionary boards and societies we add many philanthropic efforts for orphans in Armenia and India, the number would be increased by several thousands.)	
Leprosy hospitals.	90
Inmates.	5,166
Schools for the blind and deaf mutes.	30
Inmates.	500

GROWTH OF MISSIONARY SERVICE

From 1649 to 1800 (a period of over 150 years) twelve missionary societies were formed. From 1800 to 1830 (a period of thirty years), twenty-two societies were formed. The subsequent record by decades is:

1830-1840.	16 societies organized.
1840-1850.	25 " "
1850-1860.	34 " "
1860-1870.	41 " "
1870-1880.	57 " "
1880-1890.	92 " "
1890-1900.	100 " "

The banner year of the century as regards the number of missionary societies formed is 1890, during which twenty-two were organized. The next is 1886, with a record of eleven. The unusually large list of societies formed in 1890 seems to represent the crystallized results of the missionary impetus given by the conference of 1888 in London. The decade of greatest educational development is 1890-1900, and the year of greatest advance in that decade is 1894, allowing just sufficient time for the influence of the gathering of 1888 to record itself in the founding of new educational institutions in mission fields.

Moreover, 1890-1900 is the decade of largest growth in the establishment of medical agencies, and the banner year in the decade was 1896, suggesting the further culmination of the effects of the London conference.

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HOME INSURANCE COMPANY OF NEW YORK.

OFFICE: 116 BROADWAY.

Ninety-Third Semi-Annual Statement, Jan., 1900.
SUMMARY OF ASSETS.

Cash in Banks	\$650,877.87
Real Estate	1,763,973.96
United States Bonds	1,932,640.00
State Bonds	36,000.00
City Bonds	727,392.49
Rail Road Bonds	1,076,310.00
Water Bonds	23,200.00
Gas Stocks and Bonds	143,800.00
Rail Road Stocks	4,848,780.00
Bank Stocks	318,000.00
Trust Co. Stocks	107,250.00
Bonds and Mortgages, being 1st lien on Real Estate	194,250.00
Loans on Stocks payable on demand	234,125.00
Premiums uncollected and in hands of Agents	683,322.84
Interest due and accrued on 1st January, 1900	49,614.39
	\$12,868,396.95

LIABILITIES.

Cash Capital	\$3,000,000.00
Reserve Premium Fund	4,361,073.00
Reserve for Unpaid Losses and Claims	785,386.54
Net Surplus	4,681,936.41
	\$12,868,396.95

See plus as regards policy holders - \$7,681,936.41
D. A. HEALD, President.
J. H. WASHBURN, E. G. SNOW, Vice-Presidents.
T. B. GREENE, A. M. BERTIS, Secretaries.
H. J. FERRIS, W. H. CHENEY,
E. H. A. CORREA, F. C. BUSWELL, Asst Secretaries.
NEW YORK, January 9, 1900.

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THE CONGREGATIONALIST

Volume LXXXV

Boston Thursday 10 May 1900

Number 19

Ecumenical Conference Numbers

nos. 16, 17 and 18 contain many portraits and illustrations. Valuable articles by experts on the present status of missionary operations in Africa, China, India, Japan and Turkey. Extended and picturesque reports of the ten days' proceedings. President McKinley's and ex-President Harrison's speeches. Snap-shots and nuggets.

These three numbers sent postpaid to any part of the United States and Canada for 18 cents; to Great Britain, or anywhere in the Postal Union, for 25 cents.

For Contents see page 708.

The Christian World

Even Greater in the Retrospect

As the Ecumenical recedes from view, its magnitude, worth and meaning become more and more conspicuous, and while its effects upon the Christian world will be evident for many a day we do well to realize also the tremendous impression it made upon outsiders. As Professor Fisher of Yale, who was an interested attendant upon several of the sessions, says, persons hitherto indifferent or hostile to missions, in New York city and elsewhere, have had their eyes opened to the existence of a world of forces to which they were for the most part strangers. And ex-President Harrison declared at the close of the conference that in almost every business house in the city the great gathering had been talked about from day to day. But when it is remembered that less than five per cent. of the missionaries in actual service in various quarters of the globe were present at New York, the greatness of the enterprise of missions becomes all the more impressive. Surely this revelation to the world of the forces of a working Christianity will be a potent factor in its more speedy evangelization.

The Spiritual Tone of the Ecumenical

Few were prepared for the degree of spirituality with which the atmosphere in Carnegie Hall was charged during the sessions of the Ecumenical Conference. Rev. Wardlaw Thompson said, after making his address the opening afternoon, that he had hardly spoken a sentence before he realized the amount of missionary electricity in the air. It told in many ways upon all the speakers, inspiring them to their best utterances. They became conscious that they were addressing thousands of hearts touched with the passion of Christ for redeeming the world. And yet there was no gush, no excessive emotionalism. Never before in the history of the church has its head as well as its heart been enlisted so fully in the carrying out of Christ's last commands.

The Pressing Duty

When the immediate uplift of this magnificent demonstration has passed by, it remains for the church to address itself with greater steadiness to the difficult

but joyous work of bringing the nations to Christ. Why can we not all, whether we felt the touch directly of the New York meetings or not, see the new glory that has been imparted to the foreign missionary movement and take a larger share of it upon ourselves? Before the Ecumenical, indifference and apathy on the part of church members, were ignoble traits, now they are almost criminal.

Growing Enthusiasm for Yale Divinity

The Divinity School of Yale University shares in the impetus which a new president and the anticipations of the celebration of the 200th anniversary next year have brought to the institution as a whole. Alumni interest is being fostered by the establishment of local associations in Boston, Springfield, New Haven and elsewhere, which bring together the graduates and friends of the institution to hear from a representative of the faculty about the needs of the school and its constant striving to meet more adequately the demands of the times for effective theological training. At the recent dinner in Boston Professor Brastow declared that the chief purpose of the school was to train efficient leaders in church work. President Hadley is showing his sympathy in practical ways. The Commencement exercises, next week, are likely to be more notable than usual, owing to the probable return of many graduates and the welcome that awaits them on the ground.

An Auxiliary to Massachusetts Sunday Schools

The general subject of Sunday school work will enter largely into the program of the Massachusetts Association of our churches at Amherst next week. This warrants particular reference to its strongest organized auxiliary, the State Sunday School Association. It is nearly eight years since the small beginnings of this work, which now enrolls fifty districts and comprises about 2,000 schools with over 300,000 pupils. From the first the association has been under the direction of a board of managers selected with due regard for denomination and residence. Many are prominent business men, and at their head is Mr. C. V. S. Remington of Fall River, president of the association, and Mr. W. N. Hartshorn, the publisher of the *Household* and a well-known Baptist of Boston. The successful career of the association is largely to the credit of Mr. Hartshorn's devoted and unselfish interest. The organization has never undertaken to establish Sunday schools, but has sought to supplement the efforts of the local schools. That this service has become necessary is seen in the constant demands upon the four energetic secretaries employed by the association—home, normal, primary and field. The executive board holds bimonthly sessions for

the consideration of varied interests. At the last meeting district officers were present in large numbers by special invitation, thus indicating the spirit of fellowship which exists. Besides enjoying the frequent service of the secretaries, the schools are aided by well-planned local conventions addressed by those who have special fitness, through study or experience, to present the problems and the methods of success in Sunday school life. Such an organized force endeavoring to keep the schools abreast of progress in other departments of church work is a helpful auxiliary. Under the care of its secretaries there are fully 500 home departments, sixteen normal classes with a membership of 300, and fifteen primary unions. The association has earned by its sacrificing spirit the heartiest support of the interdenominational fellowship of the state.

Democracy in Methodism

It is one of the strangest and most inexplicable of ecclesiastical phenomena that American Methodism should have had to wait until the waning of the century for its structure to take on that democratic character which one would have expected it to have had from the first, in view of its origin and its special appeal to the masses. Much yet remains to be done to make it wholly democratic, or even as much so as denominations which are commonly supposed to be far more exclusive, for the hierarchy of the Methodist fold have some autocratic powers over clergy and laity which neither the Roman nor Anglican prelates can claim. But a step in the right direction was made last week when the highest court of the denomination, the General Conference, in session in Chicago, admitted the laity to equal representation with the clergy in the General Conference. Now, if the conference will but abolish the itinerancy and the time limit, and give to all local congregations as a right that which the wealthier and more influential churches in the towns and cities have been demanding for some years now as a privilege, namely, the right to select their own pastors and to determine the length of tenure of the same, then the denomination will take yet another step forward toward putting itself in a healthy condition to face confidently the problems of American society as organized today. The General Conference, which met last week, will remain in session for a month and will face the most serious questions of denominational administration which any conference has considered since the separation of the church into Northern and Southern wings. The economical administration of the denominational press and publishing interests, the disciplinary measures best suited to make unworldliness attractive, the proper spheres of labor and length of tenure of missionary bishops, the possibility

of reunion with the Southern church and the reconstruction of denominational missionary machinery, all these are issues which must be faced and may be settled.

Misrepresented Missionaries

Statements are appearing in the press to the effect that the missionaries at Harpoot have made excessive claims on the Turkish government for indemnity for losses sustained during the massacres. The facts are that the missionaries gave to United States Minister Terrell an itemized list of property destroyed, according to his instructions. This list, revised by Mr. Straus, the present minister to Turkey, calls for \$73,807 for losses sustained. All the buildings, apparatus, libraries and furnishings of the female department of Euphrates College, all but two of those of the male department, together accommodating over 500 students, were totally ruined, also the theological seminary and eight dwelling houses. The college and seminary are large and were well-equipped institutions, and it is doubtful if the sum asked for would restore them to a condition as good as that previous to the looting. It is stated that excessive sums were charged for loss of personal effects. For example, President C. F. Gates is said to have put in an account of \$72 for shoes and \$879 for clothing. A copy of the itemized statement is before us, and shows that the amounts, respectively, are \$25 and \$214. In other cases the exaggerations are on a similar scale. When it is remembered that missionaries in the interior need to lay in supplies of clothing for several years, and that transportation of goods is very expensive, it will be seen that these amounts are not extravagant. If those who publish these statements would consider that the question of indemnity from Turkey is an American and not a missionary question, their accounts would no doubt be modified.

Young Presbyterians Want a Simpler Creed

If the great army of young men and women in the churches were asked why they are there their unanimous answer would be, "Because we love Christ and want to serve him." They need to have that love and that purpose expressed in a simple statement of faith which they can adopt without question. They are confused and hindered in their love and service when they are called on to accept long creeds by leaders in the church who are themselves disputing over these creeds. This ought to be a sufficient reason for the Presbyterian Church to express its belief in a new and simple creed. Secretary Baer of the Christian Endeavor Society puts the matter none too strongly when he says that renewed agitation for revising the Westminster Confession will stimulate discord, will weaken the loyalty of young Presbyterians, and lessen their respect for those who cling to the old creed while they admit that there are parts of it which they do not understand and other parts which they do not believe. Let the confession stand for what it really is, a noble historical summary of what a great church once believed. Cease disputing about it. Give the young people a simple, Scriptural declaration of faith which they heartily believe, and around which they will rally

with loyal enthusiasm for Christ and his church. And if Presbyterians will set the example, other denominations may follow it with right royal devotion to the same Saviour and Lord.

A Scientific Study of Missions

In the missionary exhibit connected with the Ecumenical Conference was a choice collection of butterflies which attracted much attention. Underneath it was a large folio which attracted little attention. Yet it was the most thoroughly scientific piece of work in the exhibit. It was entitled A Geographical View of the Madura Mission of the A. B. C. F. M. Its purpose was to show by means of charts and pictures, with brief descriptions, the environment in which missionaries work. The non-Christian religions were represented by views of Hindu temples, exterior and interior, of gods, shrines, forms of idol worship, inscriptions, of Mohammedan mosques and their surroundings. Then came Christian mission buildings, the staff of workers, native pastors, with summaries of statistics, schools, hospitals, homes of native Christians, street preaching, churches, Y. M. C. A. work, colleges, native occupations, industries and amusements, methods of travel, plants and animals. One almost felt, after an examination of this folio, that he had visited the Madura mission. The work was done under the direction of Rev. J. P. Jones, secretary of the mission, and its treasurer, Rev. J. S. Chandler, assisted by committees on preparation and on photographs. A collection of folios giving a complete exhibition of American missions after this plan would be of immense value.

American Methodist Comity

Last week we told of the comity between Australian Methodists, and expressed the hope that ere long American and British Wesleyans would follow the good example of their Canadian and Australian brethren. The question of union between Southern and Northern Methodist Episcopal Churches will come before the General Conference of Northern Methodists, now in session in Chicago. The committee on federation, appointed by the last General Conference, will report to this conference, recommending that steps be taken for the joint administration of the publishing interests of the two churches in China and Japan; that the whole matter of further co-operative administration of missionary work be carefully considered by the conferences of the two bodies; that a common catechism, hymn-book and a common order of public worship be prepared, and that other Methodist bodies be invited to share in this task; that ministers in good and regular standing be exchanged without formal examination; and last, but not least, that both churches agree that where either church is doing "the work to be expected of Methodism," the other shall not organize a society or erect a church building until the bishop having jurisdiction in the case shall have been consulted and his approval obtained. Here is a long step toward amity recommended by the committee on federation. It is not organic unity such as has been gained in Australia or Canada, but it is much better than the strife that has been

waged in the past and it is full of prophecy for the future. May the General Conference indorse the committee's plan or better it.

A Practical Step toward Co-operation

Good words on comity have often been said at interdenominational meetings, but they have brought forth no practical results. There are signs that such words at the Ecumenical Conference meant business in the minds of those who administer missionary societies as well as in the emotions of the applauding audiences. One of these signs is the resolution passed, after considerable discussion, at a meeting on the day after the conference closed of officials, missionaries and delegates. It is as follows:

That it be the sense of this meeting, composed of missionaries and representatives of mission boards and societies represented in the Ecumenical Conference, that the executive committee of the Ecumenical Conference in New York and corresponding committees in London, Germany and Scandinavia should be requested to consider the question of appointing an international committee, which by correspondence or by conference, or both, shall deal with certain practical questions of co-operative work in mission fields, and shall make known the result of their deliberations to the societies which have been represented in this conference.

An Old Legend Revived

The newspapers last week devoted columns of space to the revival of an ancient legend. A cable dispatch from Rome announced that a letter written by King Agrippa to Jesus Christ had been discovered and the reply thereto. These letters are said to have been found inscribed in Doric Greek on a stone of an old palace at Ephesus. According to the story as told by Eusebius in the fourth century, the name of the man who carried the letter to Jesus was Ananias, which name seems naturally to belong to the story. Abgar, an official title, has been changed to Agrippa in the new version, and Edessa to Ephesus, but Ananias remains unchanged.

The Conference on Catechetical Instruction

A comprehensive program has been prepared for the conference on catechetical instruction to be held in Andover, July 10 and 11. Among the subjects to be discussed will be The Debt of the Church to the Children, The Catechumenate as a Basis of Moral and Social Regeneration, A Comparison of the Methods of Child Care in the Roman Catholic and in the Different Protestant Churches, Catechetical Instruction and the Home, The Scope and Character of the Ideal Catechism, The Methods of Its Use, etc. This conference will aim to be nothing more than its name indicates. That there is a growing desire for the general restoration of some form of the catechumenate for children is evident. The movement is in healthy infancy, but it has not yet passed through its second summer. Any attempt at organization would be injurious. It is too early to fix upon or to prepare a catechism for general use. Several different types of catechisms are now in use or in process of preparation. It must be a case of the survival of the fittest. The men interested in the subject all over the country are full of both questions and convictions.

It is the purpose of this conference to provide as good a means as possible for the asking of these questions and the shaping of these convictions in frank and reverent interchange of thought.

A Y. M. C. A. Endowment Under Way

The international committee of the Y. M. C. A. is endeavoring to raise a million dollar jubilee endowment fund before the jubilee meeting of American associations in 1901. One friend has promised to make his share of this the erection and equipment of an administration building in which the committee may find a permanent, comfortable home—presumably in New York. Another has promised fifty thousand dollars providing another like sum is given, the two sums to be used as an endowment for the salary and expenses of the senior student secretary of the committee; and another friend has made a cash donation of \$25,000. With the fund when raised the committee proposes to endow its work, and thus insure a degree of stability and permanency which cannot be had when it is dependent each year upon voluntary gifts for its income.

Lend a Hand to the Doshisha

The Doshisha at Kyoto, Japan, has just re-entered upon its work as a publicly declared Christian institution. It is the only school of importance in Japan which has a clause on its constitution publicly declaring the school to be Christian. The trustees bravely adhere to the position they have taken, although it will cost them many students and curtail their income. Some Christians have declared that, as a Christian college, the Doshisha must fail for lack of students and financial support. The enemies of the school would be glad of such a failure. It is most important that the firm Christian stand taken by the new board of trustees in the face of personal and government opposition should have the support of the Christians in this country. During the current year they will need not less than \$2,000 in addition to their income to keep up the work of the school. If this amount can be obtained for one or two years, they will be able to hold their own in the face of all opposition. Will not some one give this amount as an extra to insure a marked Christian triumph in Japan?

Unity in Episcopal Schools of Theology

The responsible heads and instructors of the Protestant Episcopal Divinity Schools in this country have an annual conference, a custom which our denominational educators would do well to imitate. At their recent session as guests of the Cambridge Divinity School, these Episcopal educators discussed such practical themes as spiritual preparation of seminary students, the preparation of text-books for the study of the foreign mission work of the Episcopal communion and Is the ministry over-supplied? On this latter point there seemed to be agreement that "the extension and growth of the church, both at home and abroad, is seriously hindered by a paucity of suitable candidates for the sacred ministry."

London, 1888—New York, 1900

What does the recent conference in New York, when contrasted with its predecessor in London in 1888, register of actual progress in the work of bringing all nations to the feet of Christ? The former gathering was pronounced at the time the most significant Christian assemblage which the world had ever witnessed, and every one is speaking in similarly superlative terms of the New York assemblage. Placed over against each other, they suggest certain definite gains which, without detracting in the slightest degree from the importance and far-reaching influence of the conference twelve years ago, lead us to expect still larger results from the Ecumenical of 1900.

In point of popular impressiveness the New York meeting certainly outranked London. While to the former a certain prestige was imparted by the fact that the Earl of Aberdeen was its president and by the participation in it of such dignitaries as Lord Radstock, Lord Kinaird, Sir William Hunter, Sir Monier-Monier Williams and various bishops of the Established Church, there was no such demonstration of the nation's official interest as was shown in New York by the greetings of the President of the United States and of the governor of New York, as well as by the fact that ex-President Harrison not merely discharged the functions of honorary president, but contributed at the start a magnificent spiritual impulse, showed his sympathy from day to day by listening keenly to the discussion and in his farewell words lifted the assemblage to the highest plane it had reached. The Christian people of this nation will cherish and esteem ex-President Harrison from this time forth more warmly than ever before.

Another sign of the hold which the New York conference had upon the public was the thronged attendance. We recall hardly any meetings in London when Exeter Hall was besieged for hours before the opening of the doors with hundreds eager to obtain admittance. The meetings there were large and enthusiastic, but not vast and powerfully moving simply as a spectacle. Indeed, the great and constant crowds were to some the single most impressive feature of the New York meetings. And they were crowds that represented the intelligence, the culture, the wealth and moral earnestness of the metropolis and the nation. Yet they were democratic assemblages, too. We noticed many plainly dressed men and women drinking in the inspiration of the occasion. Even the policemen on duty in the rear of the hall listened as if they relished what was said. Moreover, the amount of space given to the meetings by the New York press and the generally favorable character of the extended editorial comment were in sharp contrast with the apparent indifference of the great London dailies to the conference of 1888. The Exeter Hall meetings were disposed of in brief paragraphs, while the Ascot races had column after column. We should not be surprised if many of the London papers had longer telegraphic reports of the New York gathering than they did of the conference under the shadow of their own offices. All this is immensely significant.

Of more consequence than a relative estimate of the spectacular sides of the two great conventions is a comparison of their spirit and drift and their actual contributions to the forward movement of missions. As one reviews the London conference, with the aid of his own personal recollections and of the two large volumes which embody its proceedings, he is impressed with the fact that its program was a marvelous product. The makers of it had no precedent on which to model the framework, but they made it so ample and comprehensive that the gathering became not merely a demonstration of the strength of existing missionary forces, but a laboratory for the consideration of vital topics. Many of the same themes, such as the place of education, organization and government of missionary churches, the training of the missionary, had quite as much prominence at London as at New York, and in their elucidation experts had a share. Three subjects at London had extensive treatment which at New York were not particularly conspicuous. These were the increase and influence of Islamism, Buddhism and other heathen systems and the missions of the Roman Catholic Church. The report of the papers and debates on these subjects occupy no less than ninety pages of the first volume. On the other hand, woman's part in foreign evangelization had greater recognition at New York than at London.

The two conferences were alike in not permitting the passing of resolutions to go forth as the official action of the respective assemblages. Herein great wisdom was displayed. It would have been difficult, for instance, to frame resolutions touching the partitioning of missionary lands among the branches of the church that would have been anything more than a formal recognition of the obligation of comity. Of far greater value is the moral influence of such meetings, flowing out in countless ways to the ends of the earth.

Indeed, as respects the question of unity, the New York conference has shown a decided advance on its predecessor. During these twelve years Christian charity has made mighty strides forward, and it could not but affect, in subtle but powerful ways, all the deliberations at New York. Not that many lamentable instances of overlapping and unfriendliness were cited, or that one grand and immediate fusion of all the societies found advocacy, but that the duty of carrying the simplicity of the gospel of Christ to all men everywhere overshadowed completely the idea of any denominational propaganda. As President Harrison beautifully said, on the closing evening, "We may spell comity in different ways, but it simply means, my dear bishop," addressing himself to Bishop Doane, "that our hearts are touched with the same desires."

In addition to this marked advance of Christian unity to which the New York conference testifies is the witness which it bears to the missionary opportuneness of the times. The doors of the nations are wider open to Christianity than they were a dozen years ago. The sense that we are on the eve of mighty spiritual awakenings in heathen countries is stronger today than it was in 1888. The providence of God is blinding the world

together as never before, even though the process is accompanied by the sighing of the prisoner and the groaning of the slain. One felt at New York, as he could not at London, the urgency and the splendor of the modern opportunity. As John R. Mott marshaled his convincing facts, it did not seem preposterous that the evangelization of the world could be accomplished in this generation. The great student movement of which he is the leading spirit was only three years old when the London conference met. Now it is belting the globe. Thus does God raise up his men and his women, thus does he crystallize now at the turning of the centuries the faith, the zeal and the wisdom of the followers of his Christ in movements that, ere the new century is old, will shake the whole world.

The Cost of Opinions

Many Christian denominations met on one platform through their representatives in Carnegie Hall during the great missionary conference. There was no dispute over doctrines which particular denominations consider themselves set to defend. Great truths, great needs and great deeds for the redemption of mankind from sin through Jesus Christ were declared and recounted. No one, so far as we could learn, felt that any essential was lacking in the conference to adequate presentation of the life in Christ and the service to which he calls his disciples.

Yet denominational distinctions were left out of sight. Immersion was not insisted on as the only baptism. No one claimed that the authority given to ministers of Christ to administer the sacraments was transmitted by the apostles only through their successors by the laying on of hands. No one declared that John Calvin was the supreme authority in dogma, or that John Wesley was the final source of appeal for the interpretation of the Scriptures. Missionary organizations were represented which worked for associations of self-governed local churches, and also those whose constituents were governed by synods or bishops. But no one of them claimed superiority in administration or in correctness of doctrine.

On the other hand, every reference to co-operation in missionary work was welcomed with applause. It was impossible to mistake the sentiment of the 3,000 delegates from more than 200 organizations. Rivalry on mission fields was condemned. That every missionary organization represented taught a genuine, adequate, saving gospel of Christ was joyfully admitted. The trials of the missionaries of any one denomination awakened as great sympathy, and their triumphs as much hope, as those of any other denomination.

Why, then, do Christians consent that in the wide field of heathen nations one body of believers shall plant schools and churches side by side with those already planted by another body? Why, for example, should Episcopalians enter into Egypt with efforts to rival the remarkably successful labors of the United Presbyterians? Why should four theological schools, representing as many denominations, be planted in one city of Japan?

The only answer must be that Christians are willing to give lives and treasure to propagate opinions which though dear to them are confessedly not essential to discipleship of Christ.

Bishop Doane, at the closing meeting of the conference, rightly defended loyalty to one's own church. "Criticism and condemnation of one another's convictions," he said, "are ill-mannered and idle and ill-advised." But he wisely added, "Where they are not principles but only sentiments or opinions, we must relegate them to the subordinate sphere."

It costs too much to use missions to spread mere sentiments and opinions. Practical business men and women are tired of it. They may not be ready to hold hands together around such a mighty bonfire of ecclesiastical and theological systems as Dr. Behrends advocated, but they are still less ready to give their sons and daughters and money to establish these systems in non-Christian lands.

What are Christian denominations going to do about it? Let them take courage from this great conference to emphasize in their denominational gatherings the essentials on which Christians are united and to minimize their differences. The time is ripe for a great missionary work at home which shall realize the oneness of believers. It will not come about by attempting to destroy denominational organizations, but by leading them to work together for Christ's sake instead of against one another for their own sakes.

And we are moved to say that among the most serious hindrances to denominational co-operation are denominational newspapers. We have grown weary of their exhortations to their readers to be loyal to so-called principles which are only opinions, and to line up for the exclusion of heretics, and of their defense of time-worn creeds which were written by controversialists of other ages no better instructed than Christian teachers of today. If *The Congregationalist* has sinned in this way, it repents. We know what are the essentials of faith. They are held by the vast army of Christians who can stand shoulder to shoulder in a great assembly like the Ecumenical Conference. We will labor to make our own denomination as efficient as possible to do its part in bringing the world to Christ. We will strive to do this in as close fellowship with other denominations as they will offer to us. But we will not encourage the use of sentiments and opinions to divide Christians and embarrass their work. It costs too much.

Time for the Administration to Act

General de Gallifet, who since he assumed the post of minister of war in the Waldeck-Rousseau ministry has transformed the French army from the place of master to the place of servant of France, has forbidden the sale of brandy or absinthe to soldiers of the French army. Wine, beer and cider are still allowed, but the stronger liquors, which were fast demoralizing the service and filling the mad-houses, must go. This is in line with the summary prohibitory action of the British commanders in the last Sudanese campaign and in the present war in South

Africa. It shows that foreign military authorities have no hesitation in prohibiting anything which they deem necessary for the good of the service, personal habits and inclinations of the soldiers to the contrary notwithstanding.

Such facts inevitably suggest the query whether our army officials are equally alert and courageous. The reports from the Philippines and Manila tell of drunkenness by officers and privates which not only is bringing them into sad physical and moral plight, but tarnishing the good name of the American people. No speeches stirred the recent Ecumenical Conference on Missions more than the reference of ex-President Harrison to the vices which civilization carries in its train, than the clarion appeal of Rev. Dr. T. L. Cuyler to President McKinley for suppression of the canteen, and the pathetic appeals of the venerable John G. Paton for action by the United States which will prevent American citizens from trading in liquor with the natives of the New Hebrides. No part of the episcopal letter of the bishops of the Methodist Episcopal Church read at the General Conference last week called forth more applause than the denunciation of the Administration for its interpretation of the anti canteen law.

There is a deal of latent feeling on this matter which the party in power would do well to take into consideration, viewing it solely from the standpoint of party policy, not to put it on any higher ground. Our people are growing weary of reading of British and French administrators of the delicate and expensive machinery of war showing more regard for sobriety and a pure manhood than our own administrators show. Alcohol as a beverage is damaging enough in temperate climates. For soldiers at work in a semi-tropical climate it is much more destructive. Moreover, if our example is to count among the weaker and dependent peoples of Porto Rico and Cuba and the Philippines, it should be an example of sobriety and abstinence.

The Lessons of Spiritual Failure

Doubtless we are allowed to experience failure by an all-wise Providence that its lessons may be impressed upon us. Probably that is the only manner in which some could be impressed effectively. One lesson is distrust of self. It is hard to overcome some people's self-sufficiency. Only the discipline of evident, and perhaps repeated, failure can do it. Even those who are least self-sufficient may also need this discipline in order to learn the real source of help. To know one's self to be weak is not necessarily to know where to turn for the true strength. Failure must come sometimes to teach this lesson. When we have learned to distrust ourselves in the right sense, have learned not that we are unendowed with real power, or lack honest purpose or sound wisdom, but that, even given these, we cannot of ourselves overcome our many temptations or be of the highest spiritual benefit to others, then, and only then, are we fitted to grow in grace most successfully and to bring forth the most abundant and important spiritual fruits. Distrust of self is not denial of one's own honesty of purpose or ability. It is merely recognition of the fact that of

ourselves, no matter how highly endowed, we can do nothing as it ought to be done.

The need of more thorough consecration also is taught by spiritual failure. It is a fact in spiritual history which often surprises that those who must be aware of their own true consecration, and who are recognized by others as genuine Christians, nevertheless are frank to admit that they fall far short of what they might be. To them failure does not mean so often the falling into grievous sin as it does the incomplete fulfillment of that which they meant to do thoroughly and unfalteringly. In one and all exists this same need of transforming by God's grace and revitalizing the very roots of our spiritual being. To be a new creature in Christ Jesus means to be renewed through and through, and spiritual failure teaches us this more than anything else.

Similarly it impresses the need of more earnest, intelligent study of the divine Word, of more prevailing prayer and more unselfish, unfailing endeavor to illustrate the spirit of Christ hour by hour. It brings us face to face with the truth that we are not doing what we might do, that we are not what we might be, that the pledges which we have made to our Heavenly Father are largely unfulfilled. Nothing else could so drive home this painful lesson as the consciousness of spiritual failure. Let it not, then, discourage any one of us, but while we strive to avoid it, and pray to be helped to escape it, let it not be regarded as an unmixed evil. Although evil predominates in it, let us behold its silver lining of blessing in the form of warning and experience.

Current History

Good Officials for the National Outposts

Governor-general Allen of Porto Rico was inaugurated on the 1st, and the reins of authority passed from the hands of the military to the civil authorities. Governor Allen brought assurance to the natives "that every man, be he high or low, rich or poor, under the administration of this form of government and under the sovereignty of the United States shall be justly treated and that his rights shall be respected." He expressed his intention to co-operate with the President of the United States, to appoint to office only such men as are "intelligent, diligent and industrious—men of high sense of honor, who will not seek to advance their own fortunes, and who will not allow others to do so; men who will see that justice and straightforward honesty will be meted out to all, and who will have a sole regard for the welfare of Porto Rico and the honor of the American Government in its relations to it."

We believe this Lowell Congregationalist governor-general means what he says. With Professor Hollander of Johns Hopkins serving as treasurer of the island and putting all of his expert knowledge as a student of taxation at the service of his chief, and with Garrison, a veteran of the Treasury Department, also holding an important fiduciary position a fine beginning has been made by the Administration. Congress has done well too, thanks chiefly to Congressmen Cooper of Michigan and Moody of Massachusetts, in so

supplementing the original legislation respecting Porto Rico that all franchises granted must be approved by the President, and all companies organized must be subject to laws respecting stock watering, etc., quite as rigid as the safeguards which the State of Massachusetts throws around its corporations, and far more strict than those which obtain in most of the states.

Additional admirable appointments to the public service in our insular possessions are those of Sanford B. Dole to be governor of Hawaii and Fred W. Atkinson of Springfield, Mass., principal of the high school of that city, a graduate of Harvard and strongly recommended for the post by President Eliot, to be superintendent of education in the Philippines, where he will have an opportunity to do a work similar to that already wrought by Mr. Frye in Cuba. Mr. Dole's nomination was the inevitable one, and any other would have been intolerable. As president of the Hawaiian republic, he carried the island through storms internal and external. He represents the conservative, high-idealized portion of the Hawaiian community. His legal ability, his character, his experience in affairs of state all fit him for the post. The intricacies and infelicities of the new law governing the island will be administered by him with a minimum of friction, and his aid to the officials in Washington in solving the problem of adjusting the Hawaiians and us to the new conditions will be of incalculable value. Reports from Honolulu indicate that there is much dissatisfaction there with the Hawaiian Bill just passed by Congress. Its provisions relative to suffrage and prohibition of the liquor traffic do not please. Congress certainly paid too little heed to the advice of the commission sent out to study the situation and to suggest reasonable legislation.

Porto Rico in the United States and Under the Constitution

A dictum of Judge Lochren of the United States Circuit Court, St. Paul, Minn., with respect to Porto Rico, delivered last week in a case involving the personal rights of Rafael Ortiz, who was arrested in Porto Rico, tried by a military court and sentenced to imprisonment in the Federal prison at Stillwater, is hailed with delight by the anti expansionists as proof that the Federal judiciary will not agree with the Federal legislature in interpreting the constitutional status of Porto Rico and the Philippines. Judge Lochren holds that the Porto Rican was properly tried and condemned, and he refused to sanction further inquiry as to his incarceration. But he did not stop there. He proceeded to affirm that with the cession of the island of Porto Rico by Spain, and with our acceptance of it, the island at once became an integral part of the nation; and that the Federal Constitution, by its own force, without any act of Congress, extended over the island and its people all of its sanctions, the civil power instantly succeeding to that of the military. The case will be appealed to the Supreme Court, but as the main issue is not the matter covered by Judge Lochren in his dictum, the authoritative deliverance of the highest court on this vital issue will not arise out of this particular case. Judge Loch-

ren was United States pension commissioner under President Cleveland and was appointed judge by him.

This issue, when it is presented to the Supreme Court for adjudication, will come before justices who have as a rule kept silent as to the issues of expansion. Justice Brewer early in the history of the controversy made it clear that he did not favor expansion. Justice Harlan has said enough to justify the belief that he favors it. As to the other justices' views the general public is in ignorance. But it is interesting to note that even Justice Brewer admitted, in his address before the Liberal Club of Buffalo in February, 1899, that

Whatever the American people determine to do in reference to these islands they will. If new laws have to be enacted or constitutions amended, all is within the power of the people, for laws and constitutions, legislators, presidents and judges are but the means and agents by which the American people put into execution their deliberate purpose; and whatever the people have determined to do that they will do, and there is no power on earth that will or can stop them.

The Monroe Doctrine To Be Fought For

Secretary of War Root, addressing admirers of U. S. Grant on the anniversary of Grant's birthday, made the cryptic remark "that the American people will be compelled to abandon the Monroe Doctrine unless we exhibit more interest in the doctrine and make more preparation to compel European nations to keep off American soil." This utterance is plain enough in its intent, but enigmatic as to the necessity of its promulgation at this time; and the American and European press have been busy speculating as to what recent events at home or abroad led the Secretary of War to utter his words of warning. *The Spectator* of London, in common with many other journals, is sure that it points to a coming clash between Germany and the United States at a time when Germany shall suggest to Brazil that Rio Grande do Sul, the portion of the republic now dominated by German colonists, become a German colony. To this charge the press of Germany during the past week have given consideration, the *National Zeitung*, for instance, saying that "never were such aims seriously entertained in political circles in Germany. . . . In Germany it will be highly appreciated if German settlements in the United States of Brazil preserve their language and affection for the Fatherland." This is a way of saying that Germany will be content if the German colonists in South America are less subject to the influence of environment and less inclined to go after republican institutions than the Germans in North America have been. *The Spectator* and all who foresee dangerous imperial designs in South Brazil seem to take it for granted that the Germans there remain as staunch imperialists as William II. Whereas the testimony of W. I. Buchanan, recently United States minister to Argentina, who probably knows more about South American political conditions than any one now in this country, has just said of the German colonists in South Brazil that they are as zealous in maintaining their personal rights as the Germans of this country; and that they are republicans, and do not care to return to a monarchical form of government. Their affection for the

Fatherland is strong, but it is of a sentimental sort, and he is sure that they are a great deal more likely to set up a republic of their own than that they are to become an appendix to the German empire.

Mr. Root's utterance has called forth comment from the European press, which indicates clearly that our departure from this continent in our efforts to subdue and govern the Filipinos has lessened the moral force of the claim we have made in the past to be the arbiter of destinies of the American continents, and has made it far more likely that some day a European power will challenge our claim which finds its historic setting in what is known as the Monroe Doctrine. To this extent Secretary Root is right in asserting that the time has come when we ought soberly to weigh and decide whether we care enough about the issue to fight for it. If we decide that we do, then we should prepare for the fray. If not, then the sooner we cease to flaunt the doctrine the better. If the decision is made in times of peace, there will be a chance for those who question the sanity of the doctrine to be heard. If it is made after we have received an affront from some Power, then we shall be swept on, probably to war. For our part, we never should favor a war with a Teuton Power to preserve pseudo-republican institutions among Latin and native South American peoples.

The Nicaragua Canal Route Favored

The passage by the House of Representatives of the bill authorizing the construction by the United States of an inter-oceanic canal over the Nicaragua route was a political trick rather than a statesmanlike act, and both the vote and the debate that preceded it were discreditable to us as a nation. The American people wish an interoceanic canal built, and when built they intend to control it actually if not nominally. But the law giving effect to this purpose should be carefully framed. It should not conflict with treaty pledges, and it should not seem to forestall the report of experts as to the route to be selected, or commit us to a route before it is certain that it is the best one.

The Britons and the Boers

General Roberts, with his army, has swung northward about sixty miles during the past week, engaging in stiff fighting along a line a hundred or more miles in length. In the course of the advance the British have taken the towns of Brandfort and Winburg. This gives some encouragement in Great Britain, where news of the kind is most welcome. The publication of the dispatches relative to Spion Kop and the deficiencies of the generals responsible for that defeat has not contributed to the peace of mind of the average Briton, as the debate in Parliament during the past week showed. He is not so much surprised or chagrined at the revelations respecting the inefficiency of the generals as he is at the irrationality of the War Office in publishing the dispatches at such a time and in its refusing to assume responsibility for the irrationality now that the country condemns the publicity. Ministerial supporters in Parliament and in the London press joined with the Liberal leaders in Parliament and in journalism last week

in denouncing Lord Landsdowne, the minister of war, and the general verdict on the ministry's conduct of its defense is that it was weak and dispiriting. Distrust of and dissatisfaction with the War Office is not conducive to great expectations of the men at the front.

Growing out of the Boer conflict there is a decided increase of imperialism and a welding together of the colonies and the motherland. Lord Salisbury and Lord Rosebery, in their speeches during the past week, have dwelt on the impending changes in imperial structure that must follow the war, Lord Salisbury agreeing with Mr. Chamberlain's recent statement that it would be as disastrous to attempt to force the structural changes involved as it would be to ignore them.

The presence of influential Australians at all the state and party banquets in England now, and their forceful words of sympathy and independence add to after-dinner discussion of affairs of state an element of the unusual. They make it clear that while the motherland may count on the colonies for soldiers and cash in time of need, she must not expect to keep them in leading strings forever. If, for instance, Australia insists, as she does in her newly-drafted federation constitution, that her highest federal court must have the final word on Australian matters, these delegates say to Great Britain, "Don't thwart our justifiable ambition to be self-governing in insular affairs, for we will have our way whether you will or no"; and they have served notice on Mr. Chamberlain that if Australians cannot get what they believe to be their due from the present ministry they will postpone federation and wait for the return of the Liberals to power.

The Boer delegates, who, after a futile effort to induce European governments to intervene, have just sailed for this country to spread their net will, we venture to say, spread it in vain. The Administration has preserved and will preserve a neutral course. It ventured once to suggest to Great Britain that it would act as mediator if both parties to the compact desired arbitration, and Great Britain declined the offer. As for the people of the country, while unquestionably there is much popular sympathy with the Boers, yet there are too many of us aware of the real character of the Boers, their patriarchal type of life, their despicable treatment of the natives, etc., to make it likely that the leaders of thought of the country will be changed by any appeals of the deputation. Such testimony as Bishop Hartzell gave to the Methodist Episcopal Conference last week relative to Boer antipathy to mission work among the Africans, relative to Boer inhumanity to the blacks, such testimony as Rabbi Hertz, driven out from the Transvaal for daring to speak his mind freely on the proscription of the Roman Catholic and the Jew in the Transvaal, has just given on landing in America, all go to confirm the belief of those who refuse to be deluded by the terms republic and empire, and who look at the types of civilization and conceptions of God and human brotherhood which the two peoples stand for, and, appraising each Boer and Briton at his best, pray that victory may be given to the latter.

NOTES

President Hill of the Great Northern Railroad affirms that within two years he will be handling freight from Buffalo, N. Y., to Hong Kong, China, at the rate of \$8 per ton, which is less than the present rate from St. Paul to the Pacific coast.

The citizens of Berlin, led by the emperor of Germany, have felt the demands of international sympathy and begun to send aid to the famine sufferers of India. The sultan of Turkey is also credited with having started a similar relief fund.

Secretary of the Navy Long last week severely reprimanded Captain Chadwick of the navy for remarks made by him to a reporter, and relative to Admiral Schley. Subordinates are not allowed to reflect publicly on their superiors—at least in the navy.

The death of Munkacsy removes an artist whose paintings, such as *Christ Before Pilate* and *Milton Dictating Paradise Lost to His Daughters*, had made him known far and wide as a man of imagination and considerable technical skill, but not a painter to be ranked with the greatest of artists.

With pomp and ritual, domestic, ecclesiastical and civic, the eldest son of the emperor of Germany last week was inducted into the stage of manhood. The crown prince is a manly fellow, full of promise for the future. Emperor Francis Joseph of Austria has been the chief guest of honor during the celebration.

The time for ratifying the Hay-Pauncefote treaty respecting the Nicaragua Canal has been extended to a date after the presidential election, the Administration realizing the futility of expecting the Senate to deal with the issue on its merits until after that other, and to most senators more vital, matter is settled.

The Senate, without a vote in opposition, passed the army reorganization bill last week. Judging from the caustic comments of Gen. A. W. Greesley, chief of the signal service department of the army, last week at Worcester, the army sadly needs reorganization and reinforcement with fresh blood in its upper grades.

The control of the Long Island (N. Y.) Railroad by the Pennsylvania Railroad is part of a comprehensive policy of expansion which has been surely and swiftly worked out since President Cassatt came into power. It may mean the establishment of a great railway and shipping terminal on the eastern extremity of the island.

President McKinley has vetoed a bill which proposed to open up to miners a part of the Navajo Indian reservation in Arizona. The lands were only given to the Indians last January. They had not been consulted as to the cession. Believing that due consideration had not been given to them, the President stopped the "steal."

Now that plans for celebrating the 125th anniversary of Washington's taking command of the American army at Cambridge are being perfected, along come the iconoclasts, led by Prof. Edward Channing of Harvard, an authority on American history, and deny that there is any foundation for the belief that he assumed command under the elm which tradition has always intimately connected with the historic event.

The career of Hon. W. C. Endicott, who died last week in Boston, aged seventy-four, illustrated the vitality of the old Puritan stock. He was of the eighth generation of descendants of John Endicott. A graduate of Harvard, he studied law and in due time became a justice on the bench of the Supreme Court of the commonwealth. In 1884 President Cleveland named him as Secretary of War, which place he filled with conspicuous ability. In his culture, character and patriot-

ism Mr. Endicott splendidly incarnated the ideals of the Puritan aristocracy of New England. His daughter is the wife of Joseph Chamberlain, the English statesman.

"The real issue that men of the future have got to meet is the struggle between plutocracy and democracy." These are not the words of W. J. Byran or John P. Altgeld or Eugene Debs or any other supposed dangerous character from the inflammable and covetous West, although much like their utterances in tenor. They were spoken to the New England Free Trade League last week by Prof. William G. Sumner, professor of political and social science in Yale University since 1872. He supplemented the remark with the other statement that in every land with parliamentary institutions organized capital was trying to control legislatures for corporate profit and industrial exploitation.

Carroll County, Md., whose citizens three months ago were fighting against the introduction of the rural postal delivery, last week gave Postmaster-General Smith a banquet. Where they formerly got their letters and newspapers once or twice a week, now they get them once a day. The revenue of the department has gained twenty-three and one half per cent, and the amount of mail sent and received has greatly increased. The farmers now get their Baltimore daily newspapers the day they are issued. Registry business has increased fifty-seven per cent, and money order business forty per cent. The post office officials are as agreeably surprised as the people, and predict that when the system is tried throughout the country there will be a very large increase in the postal revenues. Object lessons of a similar sort are now to be tried in Onondaga County, N. Y., Fairfield County, Ct., Washington County, Pa., and Delaware County, Ind.

In Brief

Make no apologies for truth.

When love sleeps, envy is on the watch.

It is to seeking that God promises himself.

Beliefs grow in action, but doubts in idleness.

Heart attention is nine points of obedience to God's law.

Trust God, but take pains with the parish bookkeeping.

What does the *Interior* mean by describing the recent Ecumenical Conference of Missions as "held among the people upon whom the Holy Spirit first breathed the modern missionary inspiration?" Isn't that a bit of characteristic American brag?

A writer in the *New York Observer* ranks Dr. Joseph Parker as the greatest pulpit genius in Great Britain, and gives Rev. W. J. Dawson the next place. This is a high compliment for British Congregationalism, and Mr. Dawson is young enough to be sought for by some of our strong churches in need of pastors.

There is some criticism of the Administration because a recent appointee to a consulship in Santos, Brazil, proves to be an unfrocked Roman Catholic priest. If a full-fledged one he would be as much entitled to the post as the many Protestant clergymen who from time to time have served in the consular service.

The great missionary map of the world, twenty-five by sixty feet, which was displayed in Carnegie Hall during the conference, is being used by a business man for a series of lectures to the workmen in his factories. That man is doing a larger service to his country

and to humanity than he could by any mere gift of money.

The governor of Georgia says that he has found from careful investigation that eighty-three per cent. of the inmates of jails and prisons in that state have never been in Sunday school. Probably most of them were never in a public school either, but the argument in favor of religious education for the sake of good government holds just the same.

The pronouncement of the Archbishops of Canterbury and York against the reservation of the sacrament by the clergy of the Anglican Church has stirred anew the embers of the ritualistic controversy within the church and may lead to serious results, inasmuch as the more ritualistic of the priests have announced their intention to continue the practice.

The love of learning has never shone more conspicuously than in some of our Western States. From 1855 to 1860 the legislature of Kansas chartered eighteen universities and ten colleges, whose funds were mainly to be drawn from New England and the Middle States. The population of the territory at the end of that period was about that of Worcester, Mass., today.

Rev. Dr. R. R. Meredith, after his own and his congregation's blood had been stirred by the recital of Dr. John G. Paton's plea for the suppression of the liquor traffic in the New Hebrides, arose and said: "William McKinley, stop! John Hay, stop! Secretary of the Navy and of War, stop! for a moment. You have business down there to stop, for there is no fouler blot that could be placed upon our flag than that."

The Church of the Pilgrims, Brooklyn, is to be congratulated on its hearty unanimity in calling Rev. Dr. H. P. Dewey and upon his acceptance of the call. Dr. Storrs's continued presence with the people to whom he has given the service of a long life will be a benediction, and he will have a worthy successor. The South Church, Concord, N. H., has kept Dr. Dewey for more than twelve years, and his strong attachment for it has been shown by his refusal of very pressing invitations to other fields of labor. Both pastor and church have a noble record. Dr. Dewey's resignation, presented last Sunday, is to take effect May 27.

Some of the bishops and higher officials of the Methodist Episcopal Church, although drawing good salaries and having allowances for expenses, have been in the habit of accepting fees from congregations and colleges for their services at dedications. This habit had assumed such proportions that it was felt by many to be a scandal, and one of the first matters brought before the General Conference last week was this issue. The conference promptly forbade any such acts by its officials in the future, holding justly that when men are well paid by the church at large, and are allowed traveling expenses to further denominational interests, they have no right to grow prosperous by accepting fees from local congregations or from denominational educational institutions.

The Home Missionary Society looks forward to a stirring meeting in Detroit, June 5-7. A great work to be considered, a beautiful and central city to meet in and a royal church and pastor as hosts ought to bring together a large company of those who carry on the work of saving our own country for Christ. As Dr. Dewey, on account of the new burdens resting on him in assuming the pastorate of the Church of the Pilgrims, must be excused from preaching the annual sermon, Dr. F. S. Moxom takes his place for that service. As moderator of the Massachusetts State Assoc-

iation, chairman of the committee of arrangements for entertaining the A. M. A. at Springfield next October and preacher this year for the H. M. S., Dr. Moxom is in the way to give a large impulse to the life and work of the churches.

Pastors who have supplied themselves with our latest handbook, *Grace Before Meat*, are finding that it serves as a pleasant introduction to the subject of family worship in homes where it is not now the custom to meet to pray together, or even to ask a blessing at the table. Why should not many others improve this opportunity to place in the hands of their parishioners material that cannot fail to subserve the interests of family religion? The handbook is sold at the nominal cost of 100 copies postpaid for \$1.25, or a single copy for four cents. The handbook is of a convenient size to slip in one's pocket and distribute in the rounds of visitation. Nor are the possibilities of making good use of it confined to pastors. It is an excellent little leaflet to put into the hands of any friend. We call attention once more to this matter because we consider it one of the most useful of the manuals which we have issued from time to time with a view to strengthening the hands of pastors and church workers.

The Massachusetts State Association offers an interesting and instructive program for its annual meeting at Amherst next week. Its general theme, *The Teaching Function of the Church*, is subdivided, with wise forethought for the practical needs of the churches. See the detailed announcement on another page. With such low rates for entertainment, and such a charming town for the place of meeting, a large attendance seems assured. A Hampshire County correspondent descants elsewhere in this issue upon the attractions of the region, scenic and otherwise. If a sufficient number of passengers can be secured a special train will be made up to leave Boston, North Station, at 9.05 A. M. next Tuesday and to return on Thursday afternoon. The outgoing train will stop at Waltham, Hudson and Oakdale. Those desiring to take the train as thus planned are requested to send their names so as to reach Rev. F. J. Marsh, Congregational House, Boston, not later than Friday. Final announcement will be made at the meeting of the Evangelical Alliance, Bromfield Street, next Monday morning. Regular round-trip tickets will be used, from Boston \$2.95, Waltham \$2.65. Return trip can be made by special or any train.

One of the Methodist Episcopal missionaries in China, in *The Western Christian Advocate*, gives an interpretation of Paul's much-discussed injunction, "Let your women keep silence in the churches," which is based on his own and other missionaries' experiences in dealing with people, who, like the people in Corinth, mostly, are ignorant, illiterate and unused to formal religious assemblies. He believes that in Corinth, as in China, the women when they got together were talkative and inclined to gossip and babble in church unless restrained. He says that during his nine years of labor he seldom, if ever, has conducted a service where Chinese women were in attendance in large numbers where it was not necessary to repeat Paul's command from two to twenty times while the service was under way. On the other hand, he reports it seldom necessary to say anything to the men present. Recently he submitted the Pauline injunction to a Chinese presiding elder, giving him the Bible to read and asking for the interpretation of the particular passage, 1 Cor. 14: 34. The elder, with naught but his experience as an evangelist to guide him, and unhampered by comment of commentary or memories of controversies in press and pulpit, said, "It means that women should keep quiet in church, not talking among themselves and disturbing the meeting."

The Evangelical Church in Cuba

By Rev. Andrew Burns Chalmers

Cuba is virgin soil for the evangelical church. The time for planting the truths of a pure Christianity has come. The repose of the centuries of Cuba's conservatism has been broken and there is a demand for all things new. These people, who are just finding that they are living in a new earth, are demanding a new heaven to correspond, thus emphasizing the truth that a new real life always demands a new ideal life. The filth has gone from the streets, and Havana is cleaner today than New York. The old educational system has been replaced by the new methods and molds of the American mind. The legal code of the middle ages is dissolving and a reconstruction and re-codification of laws is taking place. The new has everywhere replaced, or is replacing, the old.

In the midst of all this newness the old church remains, and remains in the old way. The Spanish government has gone, but the church of Spain remains. The American Government is here, but the evangelical church of America comes tardily to the task that the grand awakening in Cuba imposes. If the established church here would realize that the new life about it demands a new life within it, and if the Roman Catholic Church of Cuba would become as good as the Roman Catholic Church of America is, there would be no great debt of duty which American Christianity would feel compelled to pay. But there is little hope that the church of Cuba will adjust herself to the changed conditions and meet the needs of the Cuban people. In the first place, she is naturally conservative and has a pride in being unchanging. Again, her great incapacity to meet the new needs of Cuba is found in the fact that she has lost completely the confidence of the Cuban people.

During all the years of the Spanish oppression the church was in league with the oppressors and favored the Spanish people and government as against the Cubans. The alienation of the Cuban people from the church is not alone of recent growth; it has been growing with the generations. There are 1,300,000 Cubans on the island, and only 200,000 Spanish; and the church in all the sad years of the Spanish régime has stood with the wealth and position of the few as against the struggles for life and liberty of the many. The Spanish church has always been a foreign church to the Cuban, even as the Spanish government has been; and the entire Cuban people would prefer to have the Spanish church follow the Spanish government from the island. The Cuban has no love for the church that has never loved him. The church grew rich through the dishonesty of the Spanish government on the island, and now, when it has no financial aid from the present administration, it has holdings and endowments of \$14,000,000. But while the church of Cuba has the money of the Cubans for present endowment, it has not the Cuban people for present work.

Prominent Cubans with whom I talked were not slow to express their knowledge that the representatives of the church in

Cuba were living, some of them almost openly, immoral lives. A young man who is a teacher in the public schools of Cuba, himself a Christian and with his father and mother members of the church, said that it is well known in Havana that the priests are living impure lives. Such a condition might be tolerated in a government that was corrupt, but it cannot long remain under the new moral quickening which has come since our Government took the reins of power. The average Cuban lost faith in the Spanish government first, and then afterward began to lose faith in his church that favored the Spanish oppressors. He came to believe, first, that the Spanish government was corrupt, and then he came to believe, with sorrow, in the corruption of his church, but he as surely believes in the corruption of the church that remains

to end. The Cubans asked for a Cuban bishop, who would be in sympathy with them and their problems. An Italian bishop has been appointed and officiated in the cathedral of Havana on a recent Sunday for the first time. General Máximo Gómez, who is loved by more people than any man on the island, told me today in my conference with him that the Cuban people are alienated from the church, and that they had through him made a protest against the settlement of the new bishop, but without avail. The Spanish people here are pleased with the new ecclesiastic only because he is displeasing to the Cubans. The cathedral had only a few people present at the first service he conducted. Many Cubans of the wealthier class are establishing altars in their homes and are worshiping there instead of in the church, but the great



REV. E. P. HERRICK AND HIS TRAINING CLASS, HAVANA

as he did in the government that has gone. He believed that the church of his fathers was false and favorable to his oppressors before the war with Spain broke out, but when Spain took up arms against the Cubans and the church that he desired to love blessed the arms of Spain he found that he loved his country more than he loved the church that did not love him, and he is looking for a new church wherein dwelleth righteousness.

It speaks well for the Cuban people that a church with such a history and in such a present immoral condition should be abhorrent to them. They know no other church. They are a people without a church, and this is, if possible, worse than to be a people without a country. They are sure they have no church and doubtful as to whether they have a country.

A new bishop, Signor Sbarretti, has just been appointed over the island against a protest of the entire Cuban people. The Spanish people here, for causes that are evident, have the wealth, and they were anxious for a Spanish bishop to continue, through the church, the oppression which the war was supposed

mass of the people are "scattered abroad as sheep having no shepherd."

The evangelical church of America has not been given the opportunity in a century that is now opened in the island of Cuba. Here are nearly a million and a half of people at our doors who have no church. A prominent Cuban lawyer said: "We need the Catholic Church of the first century; we must go back to Christ to find Cuba's church." The evangelical church is here in a meager way, and wherever there is a mission opened it is overcrowded at once, for the people are hungering for the simple truth of God's love in Jesus Christ. The Baptists, Methodists, Presbyterians, Disciples, Episcopalians and Congregationalists are all here, but none of these branches of the evangelical church seems to have sufficient men and means to meet the enormous demands of the situation. I attended last Sunday the Catholic, Baptist and Congregational churches. I found the Catholic church almost empty, with scarcely a man in the audience. I found the large Baptist church thronged with Cuban children in Sunday school. I found Sunday evening in the Congre-

gational church at the communion and reception of members, the first held by Congregationalists on the island, that the rooms were too small comfortably to accommodate the people, and that the church has fifty-four members, with as many more ready and wanting to unite.

A teacher in one of the best private schools in Havana, who has a diploma from the Spanish government, when asked why she wanted to unite with the evangelical church, said, "I wish to unite with it because there is no hypocrisy about it."

The Central Congregational Church is located at 69 Consulado Street. Rev. E. P. Herrick is pastor. He speaks in Spanish and English. Rev. J. M. Lopez, a graduate of Princeton, is connected with the work. He speaks six languages and can preach in three. This one branch of the American church has five preaching stations and six Sunday schools. At the Aguila Mission, at 281 Aguila Street, I found at least 150 parents and pupils packed in a room and as many more trying to get in. This mission is in charge of Rev. Mr. de Barritt and is a branch of the Congregational church. The closing of the work of the Aguila Mission is being considered for the lack of about \$150 a year to pay the rent of the mission rooms. The Congregational Home Missionary Society has appropriated only \$5,000 for the year 1900 for work in the entire island of Cuba, and other branches of the evangelical church are doing similarly small things to meet the large opportunities, and consequently large duty, here offered. Cuba, that held out imploring hands to the American nation over two years ago to come and help her to national freedom, cries out in pleading tones for the American church to come and give spiritual freedom.

Havana, Cuba.

The Pastor's Five Minutes

BY AMOS R. WELLS

To be sure, the entire Christian Endeavor meeting belongs to him. It is his meeting as much as the preaching service that generally follows. This is the only doctrine that is orthodox.

But that is no reason why it is not a good plan to set apart the last five minutes of the meeting for the pastor's exclusive and well-understood use, and this excellent custom is becoming very common in the Christian Endeavor Societies of all denominations. "The pastor's five minutes," it is called, and both pastors and young folks are rejoicing in it. The leader watches the clock, and precisely five minutes before the time for closing he says, "We are now to hear from our pastor," and the rest of the meeting is his.

The advantages are many and obvious.

In the first place, it is a distinct recognition of the pastor and his rightful position at the head of the young people's society as of the rest of the church. It is a manifestation of the Endeavorers' loyalty to him and sympathy with his aims and work.

In the second place, it brings the pastor into sympathy with the society, if he is not already in touch with it. Not all pastors attend their young people's meetings regularly. If I were a pastor, I would sooner miss my dinners for a week

than miss that meeting. Of course the plan does not contemplate the pastor's presence at every meeting, but only that he will be there whenever possible, and that when he is there this regular and honorable place will be waiting for him.

In the third place, the pastor's five minutes will serve to give solidity and fullness to the evening's discussions. He will fill out what is lacking in the presentation of doctrine, he will tactfully correct errors of statement, he will summarize the best points that have been made, and such a repetition will be great praise and stimulus.

The pastor's five minutes would give him a chance at the young people such as he could get nowhere else—not in the Sunday school, for the little folks are there, nor in the church, for the old people are there. In these five minutes he could talk straight to their needs and gain a strong hold on their affections. Of course he would not always speak upon the subject of the Christian Endeavor meeting. He would give them the message he thought they most needed to hear. Often he would lead up to the sermon that is to follow at the evening service. In this way he would draw into that service whatever strangers might be present at the Endeavor meeting.

Most valuable aid of all, he might use his five minutes in "drawing the net." Many a time the Christian Endeavor meeting has been strong and tender, appealing powerfully to everything noble in the hearts of the unconverted, and it has needed only a word to bring them to outspoken confession. No one could speak that word so wisely and so fittingly as the skilled pastor, and if he is eager for souls he will prize the opportunity and often use it in this way.

Some large societies, with eighty or more to take part, may think they cannot spare the five minutes, and the pastors of such societies may think it best to occupy a shorter time—three minutes, or only two; but the principle is the same, and the value of the method is the same. It is a plan which has been proved in many societies, and everywhere it has been found to accomplish just what I claim for it here. Of course the pastors may not feel like proposing it, but if they are asked to occupy the pastor's five minutes I am sure that not one of them will grudge the time and the pains, but all will count it both joy and privilege. I commend the method heartily to every faithful Endeavorer that reads this paper. Will you not introduce it into your society?

A Budget of News from Japan

BY JAMES H. PETTEE

The War Cloud

Like cholera, stealing and fashion fads, war is contagious. Many sober men therefore have felt sollicitous over the darkening situation in Korea and China. But the clouds have lifted, at least so far as concerns the relations between the realm of the czar and the land of the mikado. The vernacular press here is exulting over the recent diplomatic success of Japan in restraining Russia from undue aggression in Korea. The bear could eat the chrysanthemum perhaps, but the operation would insure him a long siege of indignation and he will not attempt it. The rising sun could blind the weak eye of eastern Si-

beria, but it prefers to warm and heal rather than to blind and burn.

Japan and Russia are friends today and they will not easily be made enemies. Together they are watching over the Korean cradle, but neither will allow the other to rock it so hard as to endanger the safety of the young child lying therein.

Buddhists and Bribery

Adherents of the faith of Shaka succeeded in defeating the widely discussed religious bill, but in so doing they employed methods which have brought them and the House of Peers into great disrepute. They are openly charged with having used money lavishly. The country cares little for the *bonzes*, but it is shocked in the extreme that its honorable men in the peerage should have proved so vulgarly vulnerable. Some of these are likely to be degraded, and it will be surprising if a still better bill than the defeated one is not adopted at next year's session.

Tobacco and Minors

But if the Diet failed to put itself on record religiously, it braced up on "one of the minor moralities," and passed a stringent law against the use of tobacco by minors. This stalwart action was largely owing to the efforts of Hon. Sho Nemoto and other staunch Christian temperance men. It is accompanied and buttressed by a new regulation with similar purport just issued by the minister of state for education. Does not Japan now lead the world in its legislation on the tobacco question? No wonder the great companies interested in the sale of the weed are seeking by combined action to secure some modification of the law. On the contrary, many of the schools have been spurred up to include the native drink *sake* in the same category with tobacco.

The New Doshisha

At their recent annual meeting the trustees of this closely watched school voted to reopen the English theological department. Rev. George E. Albrecht of Maebashi was elected dean and a faculty, consisting of missionaries and one or two Japanese, was appointed. The department will be opened as soon as students are forthcoming. The trustees, standing bravely by the historic principles of the institution, took steps to tone up the moral and pronounced Christian standing of the school. The new year opens a week hence. There will be some reduction of students, but not enough to discourage all true friends of the new-old Doshisha.

Distinguished Foreign Guests

Of these the most noteworthy of late have been Prince Waldemar of Denmark, Professor Agassiz and George F. Wright of America and Dr. and Mrs. F. E. Clark of the whole world. Professor Wright is still at work in Japan, freezing and thawing his audiences by turn in a most delightful fashion as he takes them by glacier express to Greenland or to the original records of science and Scripture.

Dr. and Mrs. Clark spent nearly forty days in the country, visited mission stations from Sendai to Nagasaki, delivered some seventy-five most helpful addresses and played a large part in the eighth annual convention of Christian Endeavor at Kobe, March 8-11. Something like twenty-five new societies already are appearing above the horizon and Christian Endeavor has taken a new lease of life throughout the whole land. Pres. T. Harada goes to England via the United States to represent Japan at the International Christian Endeavor meeting in London next summer. The churches feel the thrill of reviving life that runs through the veins of Endeavor Societies. The springtime has come to Japan once more—a glad and gladdening season both in the world of nature and in the realm of grace.

Okayama, April 5.

The problem of all problems is the relation of humanity to God.—G. A. Gordon.

The Modern View of Old Testament Prophecy

III. What Was the Origin and Aim of Prophecy

BY PROF. SAMUEL IVES CURTISS

The origin of prophecy was in the communication of divine knowledge or teaching, through human lips, with reference to individual, communal, or national questionings or needs. Hence there are three parties who participate in prophecy: God, the man who speaks for God and the person or people whom the man of God addresses, or concerning whom he speaks.

Prophecy is clearly historic in its inception, that is, it always has its origin in individual, communal or national circumstances which can be described. It does not have its source in the clouds, or in no-man's-land, but has to do with some particular country, or region, and with the necessities or best interests of men or women. Prophecy, as we have seen, is the revelation of God's knowledge, mind or will with reference to a definite situation, policy, tendency or course of conduct. Therefore the prophet may be considered a revealer or teacher. The priest is also a teacher, but his instruction is with reference to the ritual, or laws of worship, or to the civil code. We might therefore term the prophets, in their educational capacity, as the teachers of ancient Israel, and the priests as the lawyers—remembering that law was not only civil, but also religious in its bearings. The prophet had to deal with eternal principles of righteousness, the priest with rules of life.

The ordinary test of prophecy, and one which is considered the greatest, is the ability to foretell future events; but, when we come to look at it, this is really the lowest, and does not necessarily involve divine power, while the moral and religious test is the highest. In the lowest grade of human life there is a desire to know what shall be. This can exist without any moral quality, without any desire for righteousness. Saul, who was so utterly disobedient that God had rejected him and ceased to give him a revelation concerning the future through the divinely appointed means of revelation, sought a knowledge of the future through a witch [1 Sam. 28: 5-15]. He was on the same plane as Macbeth in his second meeting with the witches, or as any one who consults a clairvoyant with reference to an innocent or criminal scheme. While the author of Deuteronomy promises divine foreknowledge as one of the characteristics of prophecy [Deut. 18: 21, 22], he distinctly says that if the prophet seeks to draw away the people from the worship of the true God, even if his signs come to pass, he is a false prophet [Deut. 18: 1-5]. It does not require any moral quality to foretell future events, as we see in the case of Balaam; but there can be no higher test than that a man is speaking for God than when either single-handed or in the minority he utters moral or religious truths, which men had never conceived before, which are contrary to the spirit and practice of the age, which go home to the conscience and the heart, which live on this account while the words of false prophets pass away. The power which makes

a man, dead in sins in the slums of Chicago or in the wilds of Africa, a new creature is just as great as that which creates a world, or raises the dead, and from a moral point of view is of far more value as an evidence of the real character of God. We see, even in this world, that power and knowledge may be utterly divorced from moral attributes.

Now, from the standpoint of apologetics, the evidence of the truth of prophecy found in its moral and religious character is greater than in that element which is allied with soothsaying.

In treating of the aim of prophecy, it is of the utmost importance that we may discover some principle under which the characteristics of prophecy may be classified. Hence, when we seek to account for the aim of prophecy, whether as addressed to Israel of the northern or southern kingdoms, or to foreign nations; whether as dealing with the events of the past, present or future, with the eternal principles of righteousness; whether with promise or threatening we desire to find a skeleton key which will unlock every door of prophecy, diverse as each may seem from the other—this key may be found in the proposition that prophecy is the means which God uses for gathering a righteous remnant from Israel, after he has visited judgment on them and other peoples, and for blessing the nations through this remnant and the Messiah who is to be revealed.

Prophecy, then, is God's message to bring them into right relations to him. As such, the office of prophet is radically distinguished from that of magician, necromancer, or any of those who seek merely to foretell future events. All these exercised their art for hire, to get gain or earn a livelihood. They were no more concerned for the reformation of the people than the clairvoyant. There was also a large class of men who were in the great majority, who called themselves prophets, whom Jeremiah describes with great particularity. Instead of boldly rebuking the people for their sins, they sought to comfort them by telling them that Jerusalem could never be taken, because the temple of the Lord was there, and God would not allow his temple to be captured any more than a king would surrender his citadel, if he had power to prevent it [Jer. 7: 4]. The effect of such preaching on the part of the false prophets was to render the repentance of the people impossible, and to lull them into false security [Isa. 9: 15, 16; 28: 15; 30: 9-11; Jer. 14: 14-16; 20: 6; 23: 15-25, 32; 27: 14, 15; 28: 15; 29: 31, 32]. These false prophets enjoyed the favor of both king and people, while faithful prophets like Elijah, Amos, Isaiah and Jeremiah were considered traitors [1 Kings 18: 9, 10; Jer. 37: 13, 14] and conspirators [Amos 7: 10; Isa. 8: 12, 13], and were compelled to live in poverty and neglect. They might well say, like the apostle Paul, that in pursuit of their great calling they had suffered the loss of all things—worldly fame, worldly favor, worldly comfort. At God's command

Amos leaves his flock in the southern kingdom, his peaceful communings with nature, his musings under starlit skies of Oriental splendor, his observation of the animal world, from the bird that is caught in the snare to the lion that roars over his prey, to bring the king and people of the northern kingdom to repentance. It was a vain task, extending at least over several months. But the keynote of his preaching is, "Seek good and not evil, that ye may live; and so the Lord, the God of Hosts, shall be with you, as ye say" [Amos 5: 14].

While the prophet sees that the people as a whole will not heed the message, he receives the assurance that a remnant will be saved. Though Israel is to be sifted in a sieve among the nations, not the least grain is to fall to the earth [Amos 9: 9].

Hosea is still more earnest in calling the northern kingdom to repentance. Like Amos he uses denunciation and threatening, but his appeals are most tender. The keynote of Hosea's prophecy is found in the words, "O Israel, return unto the Lord, thy God; for thou hast fallen by thine iniquity" [14: 1].

While Isaiah is led to recognize the fruitlessness of his mission to his contemporaries, his most stinging rebukes lead up to the gracious invitation contained in one of his latest prophecies, in point of time, which we may date from the year 701 B. C., in connection with the invasion of Sennacherib: "Come now, and let us reason together, saith Yahve; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" [1: 18]. It is Isaiah that is fully persuaded that after a process of purification has taken place there is to be a remnant, and that remnant is to return. It is this remnant which is to enjoy the blessedness of the Messianic kingdom and of the Messianic king [6: 11-13; 30: 18-20; 1: 24-26; 9: 1-7; 11: 1-10].

If we turn to Micah, a younger contemporary of Isaiah, we find him trying to produce reformation in his people by setting before them the love and the severity of God. His prophecy closes with the assurance: "He will turn again and have compassion upon us; he will tread our iniquities under foot: and thou wilt cast all their sins into the depths of the sea" [7: 19]. But Jeremiah, who gives not only results but processes, so that we have a picture of his daily life and of the men and women by whom he was surrounded, affords the clearest view of the object of prophecy. In the beginning of the reign of Jehoiakim (608 B. C.), Jeremiah received a command from God to stand in the court of the Lord's house, so that he might speak to all the cities of Judah as they came to worship in the Lord's house. "It may be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do with them because of the evil of their doings" [28: 3].

From this we shall see that the object

of Jeremiah's preaching was to lead the people to turn from their evil ways. We shall find that his written prophecies were more effective than his spoken sermons.

The work of the prophet Ezekiel was especially among the exiles. The fact that many inhabitants of the southern kingdom had been deprived of their own land did not necessarily produce reformation. They needed the preaching of an Ezekiel to bring about such a result [Ezek. 6: 8-10; 11: 17, 19], who hopes for the erection of an ideal Israelitish state.

It is with respect to the re-establishment of Israel on a foundation that will be of service to the world that we read most in the last twenty-seven chapters of Isaiah.

The people are encouraged to return to Palestine, to build the ancient places and to be instrumental in preaching the true religion to the ends of the earth. Really Old Testament prophecy leads up to the idea of the regeneration of society through the labors of the remnant, and in connection with this the regeneration of nature. In all this, prophetism is struggling under Old Testament limitations to realize the new heavens and the new earth, wherein dwelleth righteousness.

The Feast of the Pharisee *

A PAINTING BY MORETTO
(In the Church of the Pietà, Venice)
BY ESTELLE M. HURLL

A table is laid in the portico of a marble palace, evidently a handsome country villa. In the pleasant custom of southern people, a wealthy gentleman is entertaining a guest in an arched apartment, opening out of doors. Just back of the table runs the passage to the garden between two rows of marble pillars, arched over with a latticed bower, twined with evergreen in the fashion of our own Christmas decorations. The vista is closed by a distant hill, crowned with a small walled town.

The gentleman and his guest sit *vis à vis*, at opposite ends of the small table, on which an elderly servant is placing the viands, while a youth on each side waits in attendance. The host is a fine and dignified figure, with a well-cut face and a long beard. He is superbly dressed in a velvet fur-lined garment, with a broad collar of ermine, and a turban is wound about his head. A dog lies on the pavement under his chair.

The guest is a younger man, with a bearing so easy and graceful and a countenance of such refined superiority, though singularly melancholy withal, that we do not at first notice how strangely his poor attire contrasts with his surroundings. He wears a single flowing garment, guiltless of any ornamentation, and opening at the throat to show a bare chest. His feet also are bare.

Prostrate on the pavement beside him is a beautiful young woman, anointing his feet with unguents from a small jar. She dips the fingers of her left hand into this jar, while with her other hand she holds the foot she is about to anoint. There is nothing theatrical in her manner. She seems not to wish to draw attention

to herself, but is completely absorbed in her occupation. She is handsomely dressed in velvet, and her waving hair is held neatly in place on either side her forehead by a heavy braid. Below this it spreads over her shoulders like a delicate veil and falls in locks on either side her face. Her expression is of mingled love and remorse, almost painful in its intensity, but entirely free from any effusive sentimentality.

Her strange conduct has called forth some discussion, and she is evidently the subject of the conversation at the table. The guest leans upon the table and indicates her action with his left hand, as he makes some explanation to his host. The explanation is by no means an apology. He has rather the air of bringing some grave charge against the other, his expression is gently reproachful; his manner is one of authority.

The Feast of the Pharisee is "one of the grandest and most important works" of the Brescian painter, Moretto, and was finished in 1544 for a convent in Italy. As Moretto worked almost exclusively for his native city, his pictures are not scattered broadcast through European galleries, like those of many masters, and their merits are not so widely known. Our illustration shows admirably his artistic qualities, and is thus described in Kugler's Hand-book: Moretto "here unites the harmony, force and brilliancy of the schools of Venice and Brescia, and anticipates the pomp of dress and gorgeousness of architecture proper to Veronese. The heads are finely modeled and worthy of Titian; the expression of Christ and the Magdalene are very fine."

The original painting is oblong in shape, and the illustration on the cover reproduces only the central portion.

The Personal Christian Life

V.

BY REV. FLOYD W. TOMKINS

1. How can I get along with unreasonable people, who hurt me by their criticisms or pain my heart by their apparent insincerity?

There are two things for you to remember under such circumstances: first, that you must keep your own spiritual character unstained by the temptation to say or think bitter things; and, second, that you must try to help those who trouble you. I am afraid we often forget the latter in our anxiety to observe the former. And yet they are very closely united. I love to think of Jesus' way of making excuses for people. "They know not what they do." "Satan hath desired to have you." If we try to study the condition of these people who vex us, their lack of opportunity, their physical weaknesses, perhaps, or their previous experiences of unreal Christians, we shall often find place enough for excuses. And then out of the excuses will come gentle efforts to make them happier. We will pray for them; we will try to serve them; we will keep clear and strong the flame of our true devotion. Above all, we will try to love them in spite of their defects and the wounds they give us.

The hardest trials always come from these dear people who do not intend to be

cruel, but who speak hastily and without thought. But surely the strength of our imitation of Christ should lift us above anger with them. I have found three rules very helpful myself. (1) Silence, that is, never to answer or try to meet their criticisms. (2) An adroit change of topic to something mutually interesting. (3) Prayer, secret, at the very time, for myself, but chiefly for them, that God would make them happy. And then, remembering that these trials are good [Jas. 1: 2], I have loved to gain inspiration by repeating that grand verse of divine warning, Jer. 12: 5.

2. How can I prove to the members of my own family that I really love and long to serve Jesus?

I suppose you mean that you wish to prove it for their sakes and for the sake of religion. I hope so. For there are some good people who long to have their loved ones believe in them that they may praise them, and such seeking for self is taking away from Christ what belongs to him alone. If there is any good in us at all, it must be the Christ in us. Therefore the glory must be his, not ours [see Matt. 5: 16].

It is unconscious goodness that really does most to commend our faith to those about us. If we think too much about ourselves and watch ourselves too closely in detail, we become finicky, self-conscious, unnatural. It is the healthy, fresh, natural, loving life that appeals most to men. The happy smile, the thoughtful act, the consistent doing of right, but the doing of it quietly and unostentatiously—these speak of the Christ-spirit within. If you live in conscious nearness to the Master, if you come from communion with him with face and heart aglow, brothers and sisters will soon learn what Jesus is to you and what he has done for you. Read *My Kate*, by Mrs. Browning. It gives such a clear, simple picture of a clear, simple child of God that no one can read it without being helped.

Some one gave me at Easter these beautiful verses written by Phillips Brooks. They tell a great story of possible happiness.

The little sharp vexations
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?

Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose
When we scarce know what to do.

Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

While mere denominational glorification is more than ever out of place since the Ecumenical, we may be perhaps permitted to record the fact that the portion contributed by the American Board to the missionary exhibit was pronounced by experts to be superior to that of any other society. It contained mission literature in some twenty languages, and excelled in maps, photographs and the general display of its work. Dr. Sheffield's Chinese typewriter, invented by him, was a feature of special interest. The most scientific and comprehensive contribution to the entire exhibit was that of the Board's mission at Madura. To the names of local ministers who contributed largely to the success of the conference as a whole should be added that of Dr. C. C. Oregon, who, as secretary of the hospitality committee, performed his arduous work with great tact and efficiency.

* The sixth article in the series *Life of Christ in Great Works of Art*.

In and Around Boston

A Bible Exhibit

Mr. S. Brainerd Pratt is arranging an interesting exhibition of the Bibles of noted Christian workers, his object being to help young people in marking and illustrating their Bibles. In the list are included the Bibles used by D. L. Moody, W. E. Dodge, Mrs. Elizabeth Prentiss and many other noted Bible students. The exhibition is to be in the Bible Room of the Congregational House, Boston, June 4-9.

Services for Revival

As one result of the meetings held several weeks ago in Park Street Church, a series of meetings for deepening the spiritual life is to be held in Shawmut Church on three afternoons and evenings, May 15-17. Rev. Dr. A. T. Pierson is expected to speak at every session, and several churches of the South End will unite in the meetings, which are under the direction of the Evangelistic Association of New England.

Ecumenical Echoes

The conference at New York received the full time of the Boston ministers on Monday. Mr. S. B. Carter of the state Y. M. C. A. executive committee emphasized the strong appeals to manly Christianity in the addresses. Dr. W. H. Davis drew interesting comparisons between this Ecumenical Conference and others. In the broadest sense the New York meeting was popular and laymen were largely in evidence. Its discussions demonstrated the need of the continuance of elementary education with that of evangelization. Native workers are most successful today. English and American missionaries render highest service as teachers and inspirers. Secretary Daniels stated that the gathering exceeded the expectations of its sponsors; even the sectional meetings were largely attended. The entire region about the city was permeated with its influence, 600 missionaries being in the pulpits of New York and vicinity on the conference Sunday.

Dr. Paton's Appointments

The venerable Dr. John G. Paton, well-known as the apostle to the New Hebrides, is to arrive in Boston on Saturday. During his stay in the city he will be the guest of John Gilchrist, Esq. On Sunday morning Dr. Paton is announced to speak at the Shawmut Church, and probably at the Walnut Avenue in the evening. At four o'clock a rally of young people is proposed at the Roxbury Presbyterian Church, where Dr. Paton will give the chief address. On Monday he is to speak at the meeting of the Evangelical Alliance, Bromfield Street, at 10.30. Tuesday evening he is wanted by the Old Boston Congregational Club, on Wednesday night he will lecture at the Bethany Church, Quincy, and Thursday evening will speak at the United Presbyterian Church, Boston. Any churches or organizations desiring to secure this eminent missionary may make all inquiries as to his engagements of Mr. Gilchrist, Washington Street, Boston. Dr. Paton returns to New York on the 20th.

Another Ecumenical delegate, who is to be in this vicinity from May 16 to 23, is Rev. Charles Phillips of Johannesburg, who will be glad to give missionary addresses or to explain the South African political situation. He is unusually well informed and an effective speaker.

Sunday School Concerts

The Congregational Sunday school superintendents assembled in goodly numbers at their May meeting in Berkeley Temple last Monday evening. Practical and helpful suggestions for conducting Sunday school concerts were presented by Mr. H. N. Ackerman, Mr. G. B. Caswell and others. The union is a valuable school for training superintendents, both through personal interchange of views at the social hour and by the discussion of topics covering the entire range of Sunday school administration.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 20-26. Power of a Temperate Life. Dan. 1:1-17.

A few days ago I listened to a thrilling chapter in a life history. It was a bit of autobiography related to a small group of sympathetic listeners. The man who told the tale is now one of the most efficient and useful Christian men whom I know, but before he came to a personal knowledge of Christ and to a realization of the noble possibilities of his life he tasted to excess the pleasures of this world and learned the shame and sorrow which are the inevitable consequences of dissipation. But God had blessed him with a good mother and with friends who spoke the tender, yet earnest, words of remonstrance that turned the current of his life. As I looked at him in the strength of his young manhood and felt the touch of his consecrated spirit, and realized the character and extent of his Christian influence, I let my mind dwell for a moment on what he would have been today had he not faced right about a dozen years ago. He would have been a disgrace to himself and a burden to those who loved him, and, more than that, he would have been a weakling, for liquor saps the strength of any life.

In one way and another the lesson that temperance means power is being driven home to this generation. The men who would get on in a business house or on the railroad must let liquor alone. The growing complexity of business requires that workmen in almost any department of life cannot keep themselves too pure morally if they would gain success and promotion.

It is good that this view of temperance is coming to the front. The impression has gone abroad that the man who did not dare to risk the possibilities of the wine cup was in many cases a colorless and inefficient individual. But from the time of Daniel down to the present day thousands of strong, temperate lives give the lie to this notion. Those Jewish youths in a foreign and corrupt court were willing to be compared with any other men, and after their abstinence from wine and their subsisting on simple food they were fairer to look upon and stronger than the satellites of the court. The temperate man is not a nobody. It is he who brings things to pass in a thousand realms of activity. He is to be commended and imitated, not merely because he refrains from doing certain things but because thereby he acquires power to render large and important service.

We might apply this idea to the whole range of a man's life. Who are the influential persons of our acquaintance? Not the intense, brilliant men or women, but the steady people, temperate not merely in their habits but in their speech and their judgment of others, who can be relied upon to move forward evenly, to avoid extravagant statements, and to think and do the fair and honest thing, as respects both God and man.

Bond between Mt. Holyoke and Wheaton

The president-elect of Mt. Holyoke College, Miss Woolley, was a graduate of Wheaton Seminary and a teacher there for some years. Wheaton women have therefore been foremost to rejoice in her new honors. In Boston a delightful reception was recently given to her at the Vendome by the Wheaton Seminary Club, and the New York alumnae associations of Mt. Holyoke and Wheaton united in giving a brilliant reception and breakfast in honor of Miss Woolley at the Fifth Avenue Hotel. It is significant that the relations between the two schools have always been peculiarly close

and friendly. Two years before Mt. Holyoke was established Mary Lyon gave her counsel and assistance to Judge Wheaton in his plans for the new seminary at Norton. With her came her friend, Miss Caldwell, who on Miss Lyon's recommendation was made first principal of Wheaton. When Miss Lyon opened her school at South Hadley Miss Caldwell followed her and also many of the pupils who had become attached to the two women. The Wheaton girls and teachers contributed what was then the large sum of \$235 to furnish the parlor at Mt. Holyoke. The sympathy between the two schools, thus early manifested, has always continued. Shoulder to shoulder they stood in the struggle for the higher education of women; and now when each has an honorable history and a list of distinguished graduates, the future for both schools is full of promise, and they have a new bond in the person of Miss Woolley.

A Much Loved Southern Pastor

The church at Southern Pines, N. C., can hardly realize that the earthly work of its late pastor, Rev. George R. Ransom, is done. When a man by reason of invalidism seeks the benefits of a change of climate he has a right to a respite, but Mr. Ransom preferred to work while the day lasts, and in the evening of his life reared his own monument. Two years ago *The Congregationalist* published the account of the dedication, free from debt, of the beautiful little church built without calling upon the Church Building Society. Mr. Ransom had gathered in nearly sixty church members, and his Sunday congregations usually filled the church, many of the audience being winter visitors.

Mr. Ransom was born in Millington, Ct. Ill health prevented him from securing either a college or seminary education, but this was compensated for by private studies. He was a well-rounded man of rare intellectual attainments. Ordained in 1871, he held charges in Webster City, and Waverly, Io., Lawn Bridge, Ill., and Niantic, Ct. For six seasons he wrought unceasingly in Southern Pines, N. C., working to the utmost limit of his strength. More than once he was brought to the brink of death, but he rallied with a new zeal until his final sickness. His death occurred March 28. Funeral services were held in the church at Southern Pines, conducted by Rev. R. B. Tobey of Boston. The remains were taken to the former home of his wife in Colchester, Ct., where a final service was conducted by Rev. E. C. Ingalls. Mr. Ransom was a Christian hero and, despite his continued ill health, succeeded where many another would have failed. His church, the largest of our faith and order in North Carolina, ministers sympathetically, not only to the residents of Southern Pines, but to the visitors as well, and Mr. Ransom so stamped himself upon the community that his memory will ever be precious there. T.

The Church Prayer Meeting

Topic, May 13-19. The Lessons of Spiritual Failure. Luke 15: 11-21; 22: 31-34, 54-62.

Distrust of self. The need of more thorough consecration, more earnest endeavor, more prevailing prayer.

[For prayer meeting editorial see page 682]

The praise which comes from the lips of some one we love is not likely to make us vain, but rather gives that self-confidence without which self-respect is hardly possible. The heartache and discouragement which a sensitive girl often feels from petty fault-finding can hardly be appreciated, and what use is all the condemnation and censure unless it leads the individual to better things another time?—*New York Tribune*.

Our Readers' Forum

QUALIFICATIONS FOR THE MINISTRY

Much admiration has been felt for your attitude against a short cut to the ministry via anything less than a full college and seminary course, as expressed in a recent editorial, also for your contention that something more than the statement that "God had called" a man to the ministry should be required by a Congregational council as sufficient ground for recommending ordination.

Your allusion to a certain council is correct. That reason was urged as sufficient, and it is to be regretted. But that claim was not put forth by the candidate. For his sake and for correctness it should be clearly stated that the argument was born in the private session of the council. Even there it had little influence. The candidate was asked if he understood that the council had the authority to deny him ordination; he replied that he did not so understand it, that its authority was advisory only, and that final authority rested with the church advised. His fitness in this connection was not mentioned by him. The question was asked, understood and answered as relating to polity only.

D. G.

THE AMERICAN BIBLE SOCIETY AND THE CONGREGATIONAL COUNCIL

At the meeting of the National Council of the Congregational Churches at Portland, Ore., in July, 1898, several memorials from the General Association of Massachusetts and other Associations, in regard to the American Bible Society, were presented to the Council. These were referred to a committee whose report caused animated discussion, ending in the report being sent back for further consideration. A second report elicited a renewed discussion and the final adoption of the following recommendations:

1. That all our churches be requested to take contributions for the work of the American Bible Society.
2. We recommend to the Bible Society great care in the selection of district agents in order to greater efficiency in local work.
3. We recommend that the society publish, as soon as practicable, an edition of the Bible in the revised version.
4. Inasmuch as this society asks for the support of our churches, we respectfully request that it make annual statements covering a more detailed account of its assets, funds, receipts and expenditures.

Nearly two years have elapsed, and no word has come from the Bible Society in response to the action of the Council.

The minutes of the Council do not contain a record of the memorials which were presented to it in regard to the Bible Society, or the debates to which these gave origin, but the reports of the debates which have come from other sources and the resultant recommendations, couched as they are in most respectful and considerate terms, indicate a dissatisfaction both with the business methods of the society, and with its attitude and action in regard to the Revised Version of its own English Scriptures.

This is attested also by the financial statements in the reports of the society, which show a falling off in the receipts from churches which formerly were among its most zealous and liberal contributors. It is only too well known, also, that the inhospitable, not to say the hostile, attitude of the society in respect to the revision of that version of the Bible which it is the avowed object of the society to circulate as widely as possible is, to many of its constituents, not only among Congregationalists but among other denominations as well, altogether unsatisfactory and seemingly inconsistent with the proper character of a society bearing its name and acting under its constitution.

The society is commendably diligent in giving to those in foreign lands translations of the Bible as nearly perfect as the best modern

scholarship will allow. To this end, it does not hesitate to undertake also frequent revisions of its Bibles in foreign languages, that it may make them, as nearly as possible, reproductions of the original Scriptures. But for the English reader it refuses to publish a revision of its own English Bible; a revision made by a company of the most distinguished scholars, whose competency for the work is unimpeachable, made withal upon the premises of the Bible Society itself, and restricted its presses to the production of an edition of the Bible made nearly 300 years ago, when Biblical scholarship was in its infancy. What would be thought of publishers of classical school and college text-books if they should refuse to take advantage of their revision by the best critics and scholars, and persist in issuing only editions of the seventeenth century?

N. H. EGGLESTON.

GIVE THE NEWER HYMNS A CHANCE

On Easter Sunday I enjoyed a fresh, vigorous sermon on a subject appropriate to the day. The congregation is well supplied with one of the best modern hymnals. The first congregational tune was Coronation, sung since the time of our grandparents. The next was Harwell, equally ancient and worn. The preacher gave for the third one of the modern tunes of the Barnby type, but the choir turned to another part of the hymnal for Lischer, another relic of bygone days. Choir and congregation would, with one voice, vote out of his position a preacher who gave them nothing but the old sermons he had written in the past twenty-five or fifty years. Why will not pastors and their leaders who do what I have described—and I have seen it done over and over again—at least once in every service use a modern tune, the work of such princes of tune composers as Barnby, Dykes, Sullivan, Stainer, Monk, etc., trusting that choir and congregation have the interest and ability to learn to sing it? Then sing all the verses and notice the cumulative effect and heartiness as they sing the last verse of such compositions as: "Christian, dost thou see them?" "Jesus, my Lord," "O, little town of Bethlehem," "For all the saints who from their labors rest," etc. JOSEPH DANA BARTLEY.

Haverhill, Mass.

WHY THE GOVERNMENT HESITATES TO GATHER CHURCH STATISTICS

There are two main reasons for the reluctance of the Government to inquire into the religious affiliations of the people through a census. The first and most important is that a certain number of people, and the proportion is larger than one might believe, are unwilling to have the Government make any inquiries regarding their church connections, and if such inquiries were entered upon the answers would probably be incomplete and the inquiry would probably tend to discredit the whole census in the eyes of many. Some religious organizations are unwilling to have the statistical data regarding them reported to the Government by their own officials because of the prohibition upon counting the Jews contained in the Old Testament. In the colonial period this feeling was widespread, and it still lingers in remote localities. For example, in 1712 the governor of New York undertook to make an enumeration of the people, and the returns were said to be imperfect, "the people being deterred by a simple superstition and observation that the sickness followed upon the last numbering of the people."

Similarly, the governor of New Jersey in 1726, in a communication to the Lords of Trade, said he was disposed to have an enumeration of the people, "but I was advised that it might make the people uneasy, they being generally of a New England extraction and thereby enthusiasts; and that they would

take it for a repetition of the same sin that David committed in numbering the people, and might bring on the like judgments. This notion put me off from it at that time."

The second reason for the attitude of the government is that it is loath to make inquiries into subjects which cannot be made the basis of legislation. The separation of church and state is perhaps more complete in the United States than in any other civilized country, and it is a corollary of that theory that the state as such should not take cognizance of the religious belief of the people. Those who take this view would argue that a church is like a social organization or fraternity, and, as the government has no control over the matter, it should not extend its inquiries into the subject.

WALTER F. WILLCOX,
Census Office.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 4

Mrs. Capron presiding, brought a special message from the lessons in the eighth chapter of Romans. The calendar calling attention to the work and workers in Spain, petitions were offered in their behalf—for Mrs. Gallek in the special effort which she is making at present to raise funds for providing a permanent home for the school, for the two associates who are just now in this country, and for those who are bravely and efficiently carrying on the work at Biarritz.

The hour was mostly given to reports from the Ecumenical Conference. Mrs. Smith spoke of the absence of allusions to self-denial and the exaltation of privilege, of the emphasis placed upon unity rather than comity while the latter had its place, and of the presence of a large number of educators at home and veteran workers in the field. Mrs. Thompson spoke of the morning devotional meetings, of the prominence given to the very highest motives, of the women's meetings, of the addresses of the young men connected with the student volunteer movement and the meeting for men.

Miss Child spoke of the intensely practical tone of the addresses and discussions, of the little argument considered necessary to prove the value of foreign missions as compared to the discussion of methods, of the confidence reposed in the missionaries and of the wonderful growth of woman's work since the London conference in 1888, when a small hall was quite sufficient for the little company of women who gathered to talk of their own work. Miss Telford referred to the authority and purpose of foreign missions, as brought out by Dr. Strong.

Mrs. Hill said that the unity of spirit seemed in a way to put out of sight separate organizations. Miss Lamsa spoke of the conference of leaders of junior work. Miss Stanwood alluded to the grand opportunity to learn of the work in specialized lines, evangelistic, educational, medical, industrial, each constituting a valuable conference of its own.

Mrs. Winsor told what she knew her women in India would say when they hear about the conference, more intelligible when she translated the Marathi rhythm into our familiar Doxology, "Praise God from whom all blessings flow." She then told of her anticipated return to India, expecting to sail in a few days with Mr. Winsor from New York in the steamship *Quito*, of 5,000 tons, sent by the United States Government loaded with corn for famine relief. She may be the only woman on board during the voyage of thirty-five or forty days, but what a blessing will these two missionaries carry, and what a welcome awaits them when they land at Bombay and go on to their home in Sirur, where 300 orphan children, whom they have not yet seen, will come immediately under their care.

The Home

The House Beautiful

*A naked house, a naked moor,
A shivering pool before the door,
A garden bare of flowers and fruit
And poplars at the garden foot:
Such is the place that I live in,
Bleak without and bare within.*

Yet shall your ragged moor receive
The incomparable pomp of eve,
And the cold glories of the dawn
Behind your shivering trees be drawn;
And when the wind from place to place
Doth the unmoored cloud-galleons chase,
Your garden gloom and gleam again,
With leaping sun, with glancing rain.

Here shall the wizard moon ascend
The heavens, in the crimson end
Of day's declining splendor; here
The army of the stars appear.
The neighbor hollows dry or wet,
Spring shall with tender flowers beset;
And oft the morning muser see
Larks rising from the broomy lea,
And every fairy wheel and thread
Of cobweb dew-bediamonded.

When daisies go, shall winter time
Silver the simple grass with rime;
Autumnal frosts enchant the pool
And make the oart ruts beautiful;
And when snow-bright the moor expands,
How shall your children clap their hands!

To make this earth, our hermitage,
A cheerful and a changing page,
God's bright and intricate device
Of days and seasons doth suffice.

—Robert Louis Stevenson.

A Young Idealist

BY JOHN WRIGHT BUCKHAM

I wandered into the toy-shop with the dejected air of a penniless parent to see if I could find for next to nothing—for having nothing I did not dare to do more than "the nexte thyngs"—something to satisfy the coaxing tones of the little three-year-old boy, begging as I started from home, "Please get me a carriage." The carriages were scandalously dear, of course, even the tiniest tin ones. I looked them over with a critical eye and finally, with an inward protest, bought what seemed to be the only thing that cost next to nothing, a forlorn and insignificant little tin horse attached to what might possibly pass for a wagon, if not a carriage. At all events, it had two miniature wheels, and by that sign was evidently meant for a vehicle.

"A sorrier apology for a toy," said I to myself, "I never saw." But I went home with increasing courage, for I had great confidence in my boy's imagination. I was more than justified. When he saw the poor, cheap, ill-constructed affair, he burst, not into tears, but into ecstasies.

"A Toppy, a Toppy!" Topsy being the name of the first horse he rode after, all horses became to him Toppies. "Where did you get him? And a carriage. Is that a carriage, Papa? 'A wagon?' O, yes. It has sides, hasn't it? (There were no end boards.) And a seat. Hark! (with an expression of superlative delight) the wheels *squeak*! (an accomplishment I had not noticed at the store.) The horse is white, isn't he? Does he kick? What shall we call him? Jennie? Isn't he beautiful?"

All this with a demonstration of genuine delight that was more than charming—dancing feet, shining eyes, waving arms. The whole boy scintillated. I had hoped for some degree of responsive pleasure, but this fairly took me by storm. I began to wonder if some magic had not been at work on the poor toy. I looked at it again, but this time—ah! that was the magic—through his child eyes.

Yes, it had the shape of a horse, the right number of legs, and it was certainly white. A white horse in sooth! What more beautiful than a white horse? And the thing behind certainly was meant for a wagon. It had wheels and sides, as my boy said. Why not, then, a wagon? And what more wonderful than a wagon? Who can picture the delight of the first man that made a wagon? I began to share my boy's elation and to glow with his enthusiasm. Imagination caught fire and in its light I saw the white horse prancing with princely step and drawing the wagon—or is it not a carriage?—with whirling, *squeaking* wheels along an imaginary road, hard as a rock and smooth as a floor. Behold, I was with my little boy in the world of the ideal.

In this world of the ideal he lives and often casts the spell of it over me and draws me gently within and shares with me its wonders and charms. A clear and joyous atmosphere it is that creates a golden glamour over everything. All the common objects that have grown so familiar and commonplace to him are fair and fresh and fascinating—the sunlight falling across the floor, the objects in the room, the glistening snow outside, the passing horses and cars. And for such marvels as the locomotive and the steamboat Kipling's enthusiasm pales beside his. By God's grace he too finds "naught common in His world." Every sense is keen and alert, and yet his world is not a world of mere sensation. The child is an idealist and constructs his world after the marvelous pattern shown to him, in some mysterious way, by the Builder of the world himself. We older ones have grown too materialistic, too worldly-wise and need to be led back into the freshness and joy of the ideal world by some heaven-circled child, like my young idealist.

The Hoarding Habit

BY ANNA HAMLIN WIKEL

Is there a woman who can "cross her heart," as the children say, and affirm that her make-up is wholly free from any streak of miserliness? What is the meaning, then, of those bundles upon bundles of things stored away in the garret, and of the evidences of this unlovely trait revealed by the button bag? We call it prevision, thrift, economy—anything but that which acknowledges kinship with any one so detestable as "a person given to saving and hoarding unduly." But a better name is the hoarding habit—a habit which, on the surface, seems housewifely and judicious, but at the last analysis is often a selfish and unwise economy.

For instance, a young girl owned a fine ulster, which she had outgrown. She looked around to find a worthy poor child to whom she could give it. This ulster had beautiful buttons, which its prudent owner at first decided to replace by less

expensive ones, thinking a time might come when she could use them.

She haggled with her conscience before she came to a conclusion. "They will surely come in some day," said the hoarding habit; "take them off." While conscience said, "You are giving this to a young girl, who, though poor, no doubt enjoys pretty buttons as much as you do. You have had them two years already. Why be selfish and deprive the other girl of what may be a keen pleasure?"

Five years have since passed and there has not been a time when she would have used the buttons had the hoarding habit conquered.

This may seem a very small matter. Few of us, however, have the opportunity for anything bigger than petty self-sacrifice, thought for others and cheerful giving. Aside from this aspect of the question, is there real economy in saving every odd and end for some doubtful contingency? Without question there are some things we ought to save, buttons off garments fit for the rag-bag, old muslin, linen—but what of those old coats and trousers, those dresses, that broken chair which might some day be useful? Those trimmings off hats—how often it would be kinder and truer economy to give to some poor person the well-trimmed hat than to denude it and throw it, an unsightly spectacle, on the ash heap! There, too, is that box of old ribbons, which would delight the heart of any child. Magazines accumulate so rapidly, yet we hoard them, thinking that we may bind them some time, and the years pass while they grow yellow and mouse-eaten and the hospitals and prisons are crying out for reading matter.

Among the possessions of the sacred past much is saved from mere habit. We have had them so long that we have not the heart to destroy them even long after all deeper, sweeter feelings have faded into ghostly proportions. Even the tokens of deathless remembrance may sometimes fall under callous eyes, into careless hands, so would it not be more becoming for us to bury the dead past than to leave it to the unloving?

Time spent in overhauling our hoardings spring and autumn is no small item in the argument against laid-up treasures. Not only is time money, but space, too, is precious—microbes many. The poor we have always with us. Can we afford the hoarding habit?

A Hard-earned Dollar

BY ANNIE HAMILTON DONNELL

"I wish I could earn some money, too!" Roly Poly said, with a wistful little sigh. It was hard to be only five years old "come June," and not have a single penny to put in the Famine Bank!

"I wish I could, Mamma!"

They were all in the nursery together, having their "go-to-bed sociable," as Eunice called it. Eunice had names for everything. She was on one arm of Mamma's chair and Roly Poly was on the other. The boys were lying upside down on the rug, leaning on their elbows, and Queen Mab was in her own rocking-chair, as usual. It was she who spoke next.

"O, you're too little, Roly Poly—you can't earn money hemming towels and piling wood and raking the lawn," she

said. "You'll have to wait till there's another famine in India. Will there be another one, ever, Mamma?"

"I'm afraid so, dear," Mamma answered, her sweet face grave with pity. "India is so full of people, and there are so likely to be droughts, when the wheat won't grow, or the other crops they depend on for food. If there was only better irrigation there!"

"Ir-ri-what, Mamma?"

"Irrigation, Eunice. That means a way to water the land artificially, with pipes or open trenches. But India has to depend altogether on the rain, and so when there isn't rain the people starve."

"And the little babies," murmured Queen Mab, softly. It was the thought of the little babies starving that seemed most dreadful. The little baby in the cradle across the room was so round and fat and dimpled! Instinctively they all looked across the room.

"I'll hem a dozen towels," Queen Mab resolved, valiantly.

"I'll rake Mr. Leadbetter's lawn, too," thought Dick.

"I'll pile up grandpa's wood pile," Robert vowed. And poor little Roly Poly's sweet round face lengthened again. "I wish I could earn some money, too!" she sighed.

"I'll pay you a dollar if you'll go to bed without any kiss from Mamma," laughed Aunt Gwen, mischievously leaning over to twitch a little pink ear. Everybody laughed, as if Aunt Gwen had made a joke. The idea of Roly Poly's going without her good-night kiss!

The Famine Bank was really a little brown jug that had to be broken to get out the pennies. It stood on the nursery table in plain sight, and Mamma had used it as the text for her little go-to-bed sermon tonight. She had talked about the hundreds and hundreds and hundreds of hungry people in poor, far-away India—the mothers who watched their little brown babies starve in their arms, the little gaunt brown girls and boys and the grandmothers. That was almost as bad as the little babies starving—the grandmothers! Roly Poly remembered how plump and comfortable looking her grandmother was, and how soft she was to cuddle up to. Those other grandmas in India were terribly thin and weak.

So it was that when the little sermon ended they all began at once to plan ways to earn money to put in the Famine Bank. They decided to begin the very next day because there was so much need of hurry. Somewhere in India perhaps there was a little brown baby that their pennies would save! But they must hurry—hurry.

"A whole dollar, Puss-in-Boots!" whispered Aunt Gwen, temptingly. "Think of putting a hundred pennies into the Famine Bank! And just as easy to earn—fie, just to go without a kiss!"

"Tisn't a kiss, it's Mamma's kiss," Roly Poly murmured, snuggling against Mamma. She and Mamma were very "int'mate."

In slow strokes the nursery clock began to strike, "Bed-time—bed-time—bed-time," and the children got up, obediently. They were accustomed to obey the nursery clock.

"I'm going to get up at five o'clock to begin raking," announced Dick.

"So'm I, to pile wood," Robert echoed. But Queen Mab shook her yellow head.

"I'm not," she said. "I shall need all my sleep to prepare me for hemming towels!"

Upstairs in the girls' room Mamma unbuttoned Roly Poly's "behind buttons" and rolled up her soft hair into a row of little white "pop-corns." Then she tucked her into bed.

"Good night, little one," Mamma said, after the little prayer was whispered in God's ear. "Pleasant dreams—why, where's your mouth disappeared? I can't find it to kiss!"

Roly Poly mumbled something into her pillow, but the little red lips stayed hidden. And slowly—very slowly, indeed—and gently, Roly Poly's two moist, warm hands pushed Mamma away.

"Don't kiss me, Mamma," the little girl said, tremulously; "I've 'cided I'd go 'thout. Please go away just as fast as you can. I'm 'fraid I'll change my mind."

"Why, Roly Poly, why, little one!"

Mamma looked down at the back of Roly Poly's head, with its fringe of little white "pop-corns," and felt an irresistible impulse to stoop over and kiss the little warm neck under the fringe. But she waited.

"Do you really mean it, dear?" she said, gravely.

"Yes'm, O, yes'm, if you'll only please to go away, out o' my reach! I've 'cided to earn that dollar for the Famine Bank, an' the little hungry babies, Mamma. I've 'cided to. Good-night."

"Good-night," Mamma said, squeezing a little hand lovingly. Then she stole away, out into the hall. She sat down on the upper stair, to be within hearing if Roly Poly called her back. She hardly believed the child's courage would hold out.

Five, ten minutes went by, then another ten. Then Mamma heard Roly Poly singing, in a soft, broken voice:

O, do not be discouraged,
For Jesus is your Friend,
He'll give you grace to conquer,
An' keep you to the wend.

She sang it over and over to herself, and Mamma knew it was to keep from calling her back. She knew that in there in the dark Roly Poly was earning her dollar by the sweat of her brow.

"Dear little heart!" murmured the mother, brokenly; "it's harder than hemming towels and piling wood."

When the singing dropped into silence, word by word, Mamma crept back and stooped over little Roly Poly's tear-wet face. But Roly Poly never knew that she got her kiss, after all.

The Violet

BY MARGARET B. CABLE

The little love-god knelt one day

Within a woodland bower,
Striving to find the fairest way
To paint a tiny flower.

"Red, yellow, blue and pink," quoth he,
"I've used with deepest dyes.
Aha!" he laughed, "I'll color it
Like yonder maiden's eyes."

And so he tinged this little flower

A violet of deep hue,
Which from a fragrant, shady dell,
Gently I pluck for you.

Its color lingers in your eyes,
The love-light too is there,
Hence, to my mind, of all sweet flowers,
It is most fair—most fair.

Closet and Altar

As for me, I shall behold thy face in righteousness: I shall be satisfied when I awake with thy likeness.

While there is any iron of true manliness in the soul of man, he must feel the magnetic attraction of the character of Jesus. But let that true metal be eaten out by the corroding acids of worldliness, or rusted out by the airs of careless self-indulgence, and there will be power of response in the poor clay of man's completed earthiness. Therefore it is that Christ takes the hammer and the fire that we may be rid of the clay, not robbed of the iron, and, putting his own power in us, would make us in our measure magnets like himself.—Isaac O. Rankin.

Christ's love takes us as it finds us, but it does not leave us so. If it did not make us better, it would not be Christ's love, but just common earth love.—George Bowen.

Immanuel! God with us! Only the large language used by the saints in light may express that consciousness of an ever-present Lord which ceases at last to be a mere belief and, striking as into the very arteries and veins, bone and brain, becomes part of the circulation and constitution, the life of the believer.—William M. Baker.

O Jesu, better than thy gifts
Art thou thine only self to us!
Palm-branch its triumph, harp uplifts
Its triumph note melodious:
But what are such to such as we?

O Jesu, better than thy saints
Art thou thine only self to us!
The heart faints and the spirit faints
For only thee all-glorious,
For thee, O only Lord, for thee!

—C. G. Rossetti.

In Christ we are alive from the dead forevermore. The one satisfaction of our souls, on earth or in heaven, is the awakening ever more and more perfectly into his likeness.—Lucy Larcom.

Almighty God, the Fountain of all holiness, who by thy Word and Spirit dost conduct all thy servants in the way of peace and righteousness, grant unto us so truly to repent of our sins, so diligently to watch over all our actions, so industriously to perform all our duty that we may never willingly transgress thy holy laws; but that it may be the work of our lives to obey thee, the joy of our souls to please thee, the satisfaction of all our hopes and the perfection of all our desires to dwell with thee, in the holiness of thine everlasting kingdom. Make us perfect in Christ Jesus; out of his fullness may we all receive, and rest in him for evermore. May his passion be our deliverance; his wounds be our healing; his cross our redemption; and his death our life. With his righteousness may we be clothed; by his Spirit may we be sanctified; in his blood may we be cleansed; and to his image may we be conformed. As he died, may we also die unto sin; as he rose again, may we rise into newness of life; suffering with him here, may we reign with him hereafter. Amen.

Mothers in Council

TEACHING GIRLS ABOUT MARRIAGE

In a very earnest and candid book along the line of social purity and regeneration, *The Power of Womanhood*, by Ellise Hopkins, one chapter is devoted to the Modern Woman and Her Future. Addressing herself to mothers on the direct teaching of daughters, the author lays stress upon the need of definite instruction on the true nature, the sanctity and the beauty of marriage. On this point she writes:

The masculine view that marriage is the one aim and end of a woman's existence, adopted also by some careful mothers, is now exploded. Young men are no longer led to look upon every girl that they meet as furtively, to use a vulgarism, "setting her cap for him," and only too ready to fling herself at his feet. So far so good. But have we not suffered our girls to drift into the opposite extreme? In the heyday of their bright young life, with so many new interests and amusements open to them, in the pride of their freedom and independence, they are no longer so inclined to marry, and are even apt to look down upon the married state. They form so high an ideal of the man to whom they would surrender their independence—an ideal which they fortunately do not apply to their fathers and brothers, whom they find it quite possible to love on a far lower and more human level—that because a man does not fulfill this ideal, and is not a fairy prince dowered with every possible gift, they refuse one who, though not an angel, would have made them happy as wife and mother.

Would not a little sound, sensible teaching be of great good here? Could we not point out that, though in so vital and complex a union as the family there must be some seat of ultimate authority, some court of final appeal somewhere, and that the woman herself would not wish it to rest anywhere else than in the man, if she is to respect him; yet there is no subservience on the part of the wife in the obedience she renders, but rather, in South's grand words, "It is that of a queen to her king, who both owns a subjection and remains a majesty?" . . .

Again, our girls need to be taught not only that there is nothing derogatory in the married relation to the freest and fullest independence of character, but surely, in these days of open advocacy by some popular writers of "*les unions libres*" and a freedom of divorce that comes to much the same thing, they need to be taught the sanctity of marriage—those first principles which hitherto we have taken for granted, but which now, like everything else, are thrown into the crucible and brought into question. They need definite teaching as to the true nature of marriage; that it is no mere contract to be broken or kept according to the individual contractor's convenience . . . but a sacramental union of love and life, with sacramental grace given to those who will seek it to live happily and endure nobly within its sacred bounds—a union of which permanence is the very essence, as on its permanence rests the permanence and stability of the whole fabric of our life. . . .

God knows I am no advocate for loveless, and least of all for mercenary marriages, but I think we want some *via media* between the French *mariage de convenance* and our English and American method of leaving so grave a question as marriage entirely to the whimsies and romantic fancies of young girls. . . . Some women are doubtless called to be mothers of the race and to do the social work which is so necessary to our complex civilization. Some women may feel themselves called to some literary or artistic pursuit, or some other profession, for which they require the freedom of unmarried life. But I think I shall carry most women with me in saying that for the ordinary woman marriage is the happiest state, and that she rarely realizes

the deepest and highest in her nature except in wifehood and motherhood. Rarely, indeed, can any public work that she can do for the world equal the value of that priceless work of building up, stone by stone, the temple of a good man's character which falls to the lot of his mother.

BOYS AND FIGHTING

A new method of ethical instruction was recently tried in a Boston school. The aim of the originator, Rev. Mr. Fairchild, is to present to pupils the advantage and necessity of good morals in such a way that children will readily understand and appreciate. This was achieved by means of a story or lecture illustrated by stereopticon views. Mr. Fairchild's lecture is entitled "Once upon a time two boys had a fight." It depicts an actual street quarrel, showing when a boy should not fight and when he is justified in doing so, as in self-defense or in protection of the weak. Eight classes of boys listened with rapt attention to instruction on this very practical phase of boy life. The lecture was interesting as an experiment, whether or not the Boston supervisors decide in favor of the general adoption of this method, and significant also as an indication of a movement for ethical instruction in our schools. The Henry L. Pierce school was the one chosen for a trial because it possesses a solar camera, and a hall fitted with dark curtains, making stereopticon views possible in the daytime.

PRAYER FOR A CHILD

Lord, bless thy little child tonight,
Keep her from harm and in the right.
Give her sweet sleep to make her strong,
And may her life on earth be long.

Not my own will, but thine, be done,
From early morn till set of sun.
And may my feet from day to day
Walk in the straight and narrow way.

R. B. T.

MOTHER-LORE

Care should be taken that children's boots are not laced or buttoned too tightly over the instep. This may lead to "flat foot" and loss of all gracefulness in walking, even lameness in after years.

Children's rooms should be furnished with dark blinds or curtains. An expert on hygiene for the young says that the drawing up of blinds in the morning is a better manner of awakening the child than knocking at the door or calling; light gradually recalls the brain to its daily activities.

Especially in the case of children who are at all delicate the process of arousing from sleep should be gradual. Let the child sit up in bed and get fully awake before jumping out.

Mrs. M. E. Sangster, speaking at the recent convention of the Kindergarten Union about the child's Sunday, says: "I am sure I would let the girls have their dolls for part of the day at least, for mothers, you know, don't put away their babies on Sunday, by any means."

One resourceful mother suggests as a Sunday afternoon occupation for older children a scrap-book of pictures, for each of which they shall hunt up a suitable Scripture text or passage. Lambs, doves, sparrows, running water and many other objects will readily suggest such texts, and the older boys and girls may be guided to use a concordance as a help.

Another mother succeeds in amusing two little boys for an hour or so on Sundays by means of a blank book, in which they are allowed to write with red or violet ink. Of course it is brought out only on this day of the week. "It is being gradually filled," she writes, "with choice passages of Scripture and selections of religious poetry that will sink into their minds as they write."

Mellin's Food

NEGATIVE qualities are often of as great importance as positive qualities.

For instance, Mellin's Food does not contain indigestible constituents; it does not contain insoluble constituents; it does not contain elements unsuited to the infant digestion; it does not contain starch; it does not contain dried milk; it does not contain cane sugar; it does not contain elements which may give rise to intestinal disturbance; it does not produce over-fat babies, who appear well but do not have the vitality to resist those troubles to which the infant is liable.

These negative qualities are important, and are peculiar and characteristic of Mellin's Food.

I enclose a portrait of my little nephew, John Harold Venner, aged four months. At birth he was a small, frail child, and until he was six weeks old he did not thrive. At that time they commenced feeding him Mellin's Food and the change was magical. He slept well, grew large and fat, and at four months weighed twenty pounds. We think he is the finest Mellin's Food baby we ever saw.

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It is only fair to say that in a general practice of about thirty-five years in this city, I have found no method of artificial feeding for infants equal to that supplied by the Mellin's Food Company.

FERDINAND BEACHE, M.D.
201 W. 44th St. New York City

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CREAM OF WHEAT

is the most nutritious of the wheat food preparation, as it is free from the indigestible husk, contains only a little starch, which is the poorest of foods, and retains all the really nutrient elements.

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Bon Ami

Has no superior as a metal polish. On brass, nickel, copper or tin perfect results are obtained. Hands or woodwork are not smirched by its use.

The Conversation Corner

DEAR CORNERERS: Let me introduce to you seven little orphan girls from the Orphan Asylum in Okayama, Japan. How do I happen to have their picture? I will tell you. All you Christian Endeavorers know that President Clark is on a journey around the world. I happened to know after the family had crossed the continent to sail from San Francisco that one of our Corner boys was going too. (I am very sure that he and a dog and another boy were in the Corner two or three years ago; yes, see your Scrap-Book of Dec. 31, 1897.) When I heard that, I dropped him a card in care of the steamship at "Frisco," asking him to be sure and go to the Orphan Asylum at Okayama and see about our Corner orphans there. I hoped the card would reach the Golden Gate in time for the steamer, and it evidently

graph of O Hana San. I then thought she was to enter Kobe College in September, but afterwards learned that the school year in Japan begins in the spring—you know they do everything on the opposite side of the globe in an opposite way! I have a note from Mrs. Pettee (at the "Economical" Council) as I am writing this, saying that O Hana San has by this time entered college. In a letter from the Interior just received, I note with pleasure that a Western lady, who when in this country took special interest in the Corner, is a missionary teacher in one of the Kobe schools—we hope she will be kind to O Hana for our sakes!

Last fall I sent the forty dollars we had on hand towards her first year's tuition. Perhaps I ought to say that the total cost for one year at that college, including traveling expenses and clothing, is *fifty*

in the Asylum which Harold suggests: O Sumi San has a home of her own on the Asylum farm at Hyuga—where she is caring for thirty orphans and for one little child, who is not an orphan—and O Hana is at Kobe, where we are of course pledged to keep her through the college course. What do you say about adding another orphan to our list, leaving Mr. Pettee or Miss Wainwright to choose the proper one? It costs only twenty dollars for a whole year—how many dimes and how many quarters would that take from our ten thousand Cornerers? (Sometimes "a cheerful giver" sends a whole dollar or even five!) I pause for a reply.

This subject of Japan reminds me of Horace T.'s letter from Oregon last month (April 12), about the beeswax found in the sand and the theory that it must have come a long time ago from Japan, because—some writer said—the language of the North Pacific coast resembled that of Japan, "Alaska, Sitka, etc., having a Japanese suffix." I had soon after a note from Dr. Gordon, the veteran missionary from Japan, saying:

... That beeswax could not have been from Japan. Alaska and Sitka are impossible Japanese words. The Japanese language has no *l*, and the *tk* of Sitka is an unknown combination. Besides, the care of bees and the production of honey and beeswax as money-making arts are unknown in Japan to this day!

But there is a striking resemblance between Japanese and Alaskan customs which has just come to my notice. A man who is exploring the rivers of northern Alaska writes to his little boy about the dogs which they use in sledging their supplies from the *cachs* to their camps. He laid down in his tent one day some heavy, high-topped shoes, and coming back a few minutes later found that the puppies had eaten one of them nearly up. They had also eaten up his valise—straps, buckles and all. What Harold's ivory puppies in Japan did with sandals, the Eskimo puppies in Alaska did with shoes! Does that prove that the two races of dogs had a common origin?

There! we have used up the Old Folks' column, and so we will add a letter from a girl in Turkey, and call this a missionary broadside.

Dear Mr. Martin: My brother and the college have made a large cage in the college yard. It has two parts, the upper part for the eagle, and the lower for the fox. The eagle makes himself funny by being a coward. We kept an owl for a while with it. But the eagle was so afraid of the owl that it would not come down from its perch to get its food, so my brother had to get a stick and put the meat on it and hold it up to the eagle to eat. The fox is a pretty little thing. Its name is Jacob, and if you call it by its name it comes and begs for food. It is funny to see the fox and the eagle chase each other. They can see each other through the cracks. The eagle starts running in a circle, then the fox starts too, and they go round and round for a long time.

Marsocan, Turkey.

EDITH T.

D. F. says: "Five lines more"—here they are from our missionary boy in India:

I hope that you and all the Cornerers are well. There has been very little rain in these parts and there is very little water for the people. Ahmednagar, India.

WILSON H.

Mr. Martin



O HANA SAN AT THE HEAD, O YUKI SAN NEXT

did, for I have received this letter written on a long sheet of Japanese paper:

Dear Mr. Martin: I thought you would like to know about two presents I had. One was from a princess and the other was from a count. We went to call on Count Okuma in Tokyo, one of the great men in Japan, and he gave me two little ivory puppies, with Chinese carving on them. One was carrying off a sandal, and ohewing it up, and the other was scratching his ear with his hind foot, and they looked very funny. The present from a princess was a bouquet of flowers with roses and chrysanthemums tied up with a red and white ribbon, and it was all made of candy. I do not think the princess meant the present for me, but she gave it to a missionary, and the missionary gave it to me.

We went to Okayama and saw the orphan asylum. There are about one hundred and fifty orphans there now. You asked me to find out about the two Cornerers we are supporting. O Sumi San has been married and is in another part of the country. O Hana San is still in the school, but she is soon going to Kobe College. I think it would be nice for us Cornerers to take another girl in place of the one that is married. I will send you a picture of some of the orphans and you can choose one of them.

Suma, Japan.

HAROLD C.

We are very glad that Harold could represent the Corner in visiting the Asylum in which we have so long been interested. If you turn to the Corner page of June 15, 1899, you will see a late photo-

graph of O Hana San. I then thought she was to enter Kobe College in September, but afterwards learned that the school year in Japan begins in the spring—you know they do everything on the opposite side of the globe in an opposite way! I have a note from Mrs. Pettee (at the "Economical" Council) as I am writing this, saying that O Hana San has by this time entered college. In a letter from the Interior just received, I note with pleasure that a Western lady, who when in this country took special interest in the Corner, is a missionary teacher in one of the Kobe schools—we hope she will be kind to O Hana for our sakes!

Last fall I sent the forty dollars we had on hand towards her first year's tuition. Perhaps I ought to say that the total cost for one year at that college, including traveling expenses and clothing, is *fifty*

dollars, and I feel sure from my observation and experience that that is less than the entire cost of a girl's first year at college in America! In the rooms of the American Board I found the annual report of the Japan mission, with an interesting account of Kobe College—and a map showing where it is; Cornerers might do well to get that also.

Harold did not tell all about his visit at Okayama, but Mrs. Pettee's letter supplements his account:

... Mr. Pettee wrote about the Clarks' three days visit and how much good it did them all. Frank Cary came down from Kyoto to visit with Harold and the two boys had fine times together. During the Clarks' stay one of the Asylum girls, O Yuki San, waited on the table. The C.'s were much pleased with her, called her "Miss Snow," which is the meaning of "Yuki," and twenty dollars were left at the Asylum for O Yuki's sake. Mr. Pettee also wrote that O Yuki and four others from the Asylum were received into the Okayama church in March.

All of which increases our interest in the orphans! The Frank C. who came to Okayama to see Harold is of course a Corner boy—see Dec. 29, 1898—what a great thing that these boys who had played together in Auburndale could meet on the other side of the globe! Now as for another Corner scholarship

Christ's Estimate of His Audiences*

By Rev. A. E. Dunning

The sayings of Jesus are imperishable because they interpret human experience unerringly. His originality is one of the most impressive proofs that he is the Son of God. He alone of all teachers has put an entire drama into a dozen lines, making his meaning as vivid as if he had written a complete volume, and modifying by it men's views of all their lives.

Jesus studied his audiences; and in this parable, which he said is the key to all his teaching of this character, he described them as they appeared to him. The experience of teachers and the progress of learning for eighteen centuries have produced nothing that can supersede or equal this description. Many of us have studied this parable many times; but by fresh study we shall find in it new knowledge. Let us look at:

1. *The picture before Christ's eyes.* He sat beside the little lake. The land on the west shore, where he sat, slopes down toward it in billowy, unfenced fields. I have watched it while the growing grain crinkled before the spring breezes. As Christ sat there, near the end of the second year of his ministry, he saw, probably, the sower scattering his seed, hungry birds hovering near, paths made by feet of men and animals dividing the fields, patches of rocky and of thorny ground, and the good soil. As I saw it, the thin and short yellowing stalks, the weedy sections and the rich green fields of wheat told clearly the story of the different promises of harvest which Jesus described.

2. *The lesson to the multitude.* This came first, the lesson to the disciples afterwards. The picture before his eyes he compared to the picture in his mind made by the people who stood before him. He knew they would not understand him then, but he taught them as much as they could understand. He told them a story, just as a little later he gave the people bread and fish, when he wanted to give them the food that endures unto eternal life, which they did not care for. It was the story that was being enacted before their eyes. They heard it, they saw it, and they went away with his sentences ringing in their ears, "He that hath ears to hear, let him hear." That was all he could do for them. Only a great teacher could thus restrain himself, offering not what he most desired to give, but only so much as his hearers could receive.

3. *The lesson to the disciples.* On this we linger longest, for the most notable part of it was his congratulation to them that they were able to get out of it what the multitude could not [Luke 8: 10]. This was not a condemnation of the people so much as it was an assurance of the reward of being disciples. The mysteries of the kingdom of heaven are so described, not because they are difficult to comprehend, nor because they are willingly withheld from any one, but because they can be known only as they are revealed by God; and they can be revealed only to those who turn to him in a spirit of loving obedience. I have heard many a piece of music which kindled pleasing emotions, but left me with only a vague idea of its meaning. But I have heard a musician, after playing a piece, explain what it was meant to express of anticipation, fear, hope, triumph, satisfaction, and ever after its strains spoke to me a new language. Yet I have sometimes been slow to apprehend the explanation.

So, also, new truths have often found me dull of apprehension. I believe some things about the Bible and Christianity which, when they were presented to me, I refused to consider, because they were opposed to beliefs I firmly held. Later I came to examine them. I have been persuaded slowly that they are

true. They seem to me like axioms now, and I wonder that they were not always plain. Many persons are going through that process and are in various stages of it. Christians of this generation are practically agreed on truths which a former generation opposed, which the next one thoughtfully considered and which many in this one joyfully receive. Christ contemplated his audiences with hope, though he said that they saw and did not perceive, and heard, but did not understand. He showed his disciples by this parable what he expected would result from his preaching to the multitude. There was

1. The sower. The one in view when the parable was spoken was Christ himself. But now every preacher or teacher is a sower. And there is a great difference in sowers. One who gets much of a harvest must know the soil and the seed and how to scatter it. Careless sowers waste seed and preempt the soil without cultivating it.

2. The seed. That is in essence always the same—the word of God. But it is living seed, to take fresh root whenever it is sown. It is invaluable, but it amounts to nothing unless it takes root and grows. The seed alone can never make a harvest, but only the combined action of sower, seed and soil.

3. The soil. Here we come directly upon Christ's judgment of those to whom his truth is preached. He sought them all and he despaired of none. But he discerned their different capacities and conditions, which exist in audiences now just as clearly as they then did, though they were Jews and Syrians standing by the lakeside, while now they may be sitting decorously in American congregations. Let us look with Christ's eyes, not at that ancient assembly, but at any one of those listening today to the gospel which he then proclaimed.

Here are the wayside hearers—indifferent, impassive, unimpressible. The constant passing to and fro over their minds of varied thoughts and experiences has made them insensible to spiritual truth. Even the repetition of it unheeded has hardened the mental soil on which it falls. What is the use of teaching that boy, who has been for years in the class, but never has felt the grip of a single word of Christ on his conscience? Why waste time with that girl, whispering to her companion about her neighbor's hat, when the words rest on her mind but for a moment, to be snatched away by the next whisper or by some inward fancy? Christ taught such patiently, knowing that the hard surface might be some time broken by trial, bereavement or longing for better things, and the seed find lodgment in soil rich enough if only made fit to receive what is offered to it.

Here are the stony ground hearers. Truth attracts transient attention and the emotion roused by it seems to be joy in it, but it is only sympathetic excitement, not joy from thoughtful consideration of truth and the redemption it brings. The seed has not really laid hold of them. It has sprouted upward, but not downward. Trial or persecution becomes Satan's instrument to destroy

that which, after all, had no real life because it had no resources to feed its growth. Yet Christ taught such, for he knew that some word might move the emotional, but shallow, hearer to pause in his sudden exultation to look into his own heart and see that the rock beneath his feeling was a will still unchanged, so that the rock might be broken by surrender of the will to Christ, and the roots of new and noble life might stretch down to gain permanent hold in the deep soil below.

Here are the thorny ground hearers. Many of them have thought and felt their way to a consecration which seems genuine. But some are burdened with cares, others held down by grinding poverty, others absorbed in getting or using money and others seeking satisfaction in the popular passing amusements and empty social engagements which they toll so wearily to enjoy. No soil is more hopeless than these frivolous, restless lives, yet Christ, the Sower, did not turn away from these.

Here, too, are the good ground hearers—interested in truth because ready for it, with new life awakened, new aspirations kindling and noble convictions nurtured. All classes, teachers and taught, catch inspiration from them. But somehow in all his vivid descriptions of actual life and in all his warnings Christ made the infinite possibilities of man for good stand boldly and invitingly forth. To study this key parable, which tells us of the planting of the kingdom of God among men, is to bring home again with the freshness of a new revelation the benediction from heaven, "Blessed are ye that sow beside all waters."

Great men are like mountains—the higher they rise the more lonely they become.—Dr. A. H. Bradford.

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*The Sunday School Lesson for May 20. Text, Matt. 13: 1-23; Mark 4: 1-25; Luke 8: 4-18. International Lesson, Parable of the Sower.

Literature

Two Great American Statesmen

Sumner and Seward were contemporaries in public life. They had many common views and aims, and often co-operated for great ends. Each was a foremost anti-slavery leader, each was vitally concerned with our foreign relations during the Civil War, and the two together, more than any others, brought about the purchase of Alaska. But how different they were! It is a fact of more than ordinary interest that a new and excellent biography of each of them is just out, so that the two careers can be studied together.

Mr. Moorfield Storey's contribution to the American Statesmen Series is *Charles Sumner*.^{*} Confining himself chiefly to Sumner's political career, he has produced a concise, discriminating, spirited book. Possibly the reader will gain the impression of a more consistent career and a more agreeable man personally than generally has been made, yet the picture is fairly well justified by the facts. It is a question whether the title, "the Great Emancipator," commonly applied to President Lincoln, does not belong more rightfully to Sumner. As enthusiastic an abolitionist as Garrison and Phillips, but far more judicial and reasonable in his attitude toward slavery, as fearless and outspoken in condemnation upon occasion, and as tenacious of his purpose to fight it to the death, it was probably he, more than any one else, who guided the course of political events which led up to the emancipation proclamation and prompted and urged it upon the President for months before its issue, and he devoted the remainder of his public life principally to following it up by effort to correct, supplement and enforce it.

Doubtless no other man accomplished so much as Mr. Sumner in the way of effective and permanent results promotive of the freedom and fair treatment of the colored race. This was due in great degree to the special opportunities afforded by his senatorial position, but also to the force of his individual character, his unswerving loyalty to his purpose, and to the public appreciation of the personal sacrifice and suffering which slavery had caused him. After the war he was as active in promoting the reconstruction of the Southern States as he had been earlier to bring about emancipation. His biographer indorses his approval of admitting the ex-slaves at once to the suffrage. Grave evils, as Mr. Storey says, might have followed refusal, and it is difficult to determine which was the wiser course, yet the disastrous consequences of granting the privilege have convinced many wise judges, and with reason, that the policy adopted was a mistake. But if Sumner were in error in the matter, only the highest motives can be attributed to him, and the error was shared by many other most enlightened and patriotic citizens. He was firmly persuaded that the best welfare of the nation, as well as of the blacks, was involved in the grant.

The importance of Sumner's services in connection with our foreign relations during the war also is well brought out. As chairman of the committee on foreign relations of the Senate he frequently was able to exercise a timely and controlling influence, such as probably no other senator possessed, preventing or neutralizing rash, dangerous legislation in a manner inestimably useful to the administration and to our foreign representatives, especially to Mr. Adams and his immediate successors at the Court of St. James. The book reveals clearly Sumner's great intellectual resources, his immense power of work, his seriousness and intensity of character, his unswerving loyalty to his ideals and his occasional disregard of party ties, for, although a party man, he none the less was a pronounced Mugwump now and then.

^{*} Houghton, Mifflin & Co. \$1.25.

It also suggests his limitations, e. g., his utter lack of the sense of humor and his occasional imperiousness. It contradicts the prevalent impression of his excessive selfishness. The portrait here drawn is likely to stand, for Sumner's faults and weaknesses were most obvious to his contemporaries and naturally and fortunately are passing into oblivion with the lapse of time, while his nobler qualities and his splendid public services will render him deservedly honored throughout history. As a designedly short and condensed characterization of the man and his career the book is a great success.

Mr. Seward's biography^{*} is by Frederic Bancroft and is an equally fine example of impartial and successful characterization. If it fail to exalt Seward to the highest level of excellence, there is no lack of admiration and praise. Seward was a great man in his way, and his biographer's task was to define and explain that way, to give to Seward the honor abundantly due him without claiming his way to have been the best way, which often it certainly was not.

As a record of events and of the development of his powers and the enlargement of his opportunities and influence, the work is well done. As a portrayal of his unfailing good nature, his blended coolness and excitability, his sagacity and his visionary notions, his industry and his lack of thoroughness, it is equally successful. As a critique of his statesmanship it is no less just. Seward was not a great statesman, although he came very near to being one and deserves credit for some achievements of high and lasting merit. Primarily he was a politician and an opportunist, without the highest quality of political principle and not over scrupulous in accomplishing his ends, yet both abler and more high-minded than most of his political contemporaries.

The story of his career leads one to realize that, in spite of all which still is objectionable in American politics, there has been some slow improvement since his time. Moral purpose is coming to have more significance than it had then. As a foremost adviser of Lincoln and as Secretary of State, Seward had a rôle to fill which the conditions of the time rendered exceedingly difficult. That he lost his head sometimes is evident: e. g., when he gravely proposed, in April, 1861, to bring on a foreign war in order to avert civil war, and to take charge of matters himself, setting President Lincoln aside. That he now and then was meddlesome and dictatorial is equally clear. But Lincoln understood his real value and was wise and firm enough to suppress without alienating him. Seward had not Sumner's solidity and loftiness of character but was far more facile, plausible and insinuating. What Sumner would do by straightforward energy and persistence, if at all, Seward would be more likely to accomplish by maneuvering.

He was not a great thinker or a great orator. He was neither consistent nor always to be depended upon. If it had not been for Mr. Adams, our minister to England, he would have embroiled us with Great Britain more than once. Apparently Adams repeatedly and boldly took the responsibility of ignoring Seward's directions, and always with approved consequences. Indeed, Seward seems to have assumed that Adams might do this, and to have allowed himself at times a really reckless freedom of expression, as if to relieve his own mind and in the confidence that Adams would prevent harmful results, a most unusual state of things to exist between a Secretary of State and an American minister, especially in such a crisis.

Mr. Bancroft's narrative will not improve most people's opinion of Seward. But they will concede the distinction of his abilities and services. And they will agree that a more discriminating analysis, a more temperate judgment, a clearer and more self-justifying

^{*} Harper & Bros. \$5.00

estimate, imbued throughout with friendliness and even admiration yet never guilty of adulation, seldom are exhibited in a biography. There are two portraits of Seward and the two substantial volumes are samples of the invariably fine work of the publishers.

Religious

Mr. W. P. Merrill's book, *Faith and Sight*, discusses the relation of agnosticism to theology. It is exceedingly interesting. It insists that the agnostic is right who asserts that we know of God not what he is but only that he is. Nevertheless agnosticism can no more get on without theology than the latter can without the former. Rightly understood both are scientific, and they supplement each other. Agnosticism is not necessarily or naturally godless or even irreverent, nor is theology uncritical or careless of method. They need to understand each other better and then they will be reconciled. The spirit of the author is delightful, his manner of putting things is fresh and forcible, and there is much truth in his reasonings. But will agnostics as a body admit that they know that God is even if they do not know what he is? We doubt it. More than once the author seems too sanguine. But his utterances never fail to be worth reading and reflection. [Scriveners. \$1.00.]

Problems in Ethics, by J. S. Kedney, embodies the results of a life of study and reflection, goes over well-trodden ground, but with some freshness of interpretation and suggestion, and will prove a help to Christian conviction and life. Some of its discussions—such as those on the possibility of pure evil, and on the existence of evil spirits—are specially interesting, although they leave one about where they found him. [Putnam's. \$1.50.]

In *An Essay Toward Faith* Rev. Dr. W. L. Robbins has embodied some of his own spiritual experiences for the benefit of others. It contains suggestions rather than arguments but its suggestions have a certain order and sequence. It is nervous and sometimes epigrammatic in style. It puts familiar truth freshly and helpfully, and ought to be a real aid to many depressed and doubting spirits.

Mr. J. K. Ingram is a loyal Positivist and his *Outlines of the History of Religion* is a simplified reproduction, for popular use, of the teachings of the great apostle of Positivism, Augustus Comte. The chief value of the work is that it will serve well as a guide and reference book to the leading positions of Comtism. We do not share the author's anticipations of the ultimate general acceptance of his beliefs, but as an illustration of a passing phase of religious thought, such a volume always will have a place. [A. & C. Black. \$1.25.]

Miscellaneous

Hon. Charles Allen, formerly of the Supreme Court of this state, has devoted considerable time to a study of the much-discussed authorship of Shakespeare's writings, and his volume, too modestly entitled *Notes on the Bacon-Shakespeare Question*, gives vigorous support to the commonly held opinion. With characteristic legal thoroughness and impartiality he examines many different aspects of the matter, and proves clearly that only one conclusion is justifiable. His study of the evidences of legal knowledge in Shakespeare's plays is especially interesting. He points out that the author had little or no such knowledge except what was common in his time, and much less than Bacon is known to have had. By other internal evidence, in both plays and poems, relating to the familiarity with rural life, English songs and ballads, theatrical matters, etc., he confirms the conclusion that Bacon cannot have written them. Weighty testimony also is gathered from the utterances of Shakespeare's contemporaries. The argument is conclusive to any unprejudiced mind. The alleged cipher revelations of Baconian authorship, which the plays are

aid to have made, are unnoticed. [Houghton, Mifflin & Co. \$1.50.]

Salons Colonial and Republican, by Anne H. Wharton, deals with a type of social intercourse full of interest to most people, especially most women, and often of as large political and historical significance as social. In the days of the late colonial and early national life in this country there were some American salons worthy to be remembered beside any in London or Paris. Philadelphia knew some of them and that city is the principal center of interest in this book. There is a wealth of information alike traditional and recorded in Miss Wharton's pages, and they give the reader pleasant glimpses of a society more dignified and stately than anything modern in the same line, but not less charming and enjoyable. Of course there is plenty of personal allusion and many portraits add point to the text. It is a delightful book. [Lippincott. \$3.00.]

In the May Magazines

Dr. H. O. Dwight, out of the knowledge of the Orient gained by many years of missionary service, points out in *The Forum* a consequence of our purchase of the Philippines which few people have appreciated. It is the fact that slavery now exists again under the American flag, because the Moros in the Philippines are Mohammedans and keep slaves. The type of slavery fortunately is mild and as free as any from objectionable features but it is not without them. We shall not be able to abolish slavery arbitrarily or immediately and to do so would be most unwise. How to accomplish it gradually yet certainly is to be one of our weighty problems. Dr. Dwight's valuable article is timely.

President Thwing's article in *The Century*, Significant Ignorance About the Bible, is both amusing and saddening; amusing because some of the blunders recorded are so laughable, saddening because the ignorance revealed is so general and considerable and is shown to exist among college students, who are not yet engrossed by the cares of life or very far removed from the period of home training. President Thwing is by no means a pessimist, but his paper amounts to a warning as well as a revelation of fact. No nation prospers in this age which neglects the Bible, and no nation heeds and obeys the Bible in which parents neglect to train their children to read and love it.

In *The Popular Science Monthly* Prof. N. S. Shaler dissects The Negro Since the Civil War. He shows that there is much reason for satisfaction with what the colored race here has become and accomplished. Its labor is quite as productive as under slavery. Its morals are not worse. It has not turned its liberty into license. Indeed, in his caution he hardly does full justice to the favorable side of the case. But on the other hand he points out that, with some exceptions, the Negro has failed to acquire the capacity for a true political life. This is not surprising, in view of the conditions, yet it is the fact, and unless it be corrected, a system of serfdom controlled by an oligarchy is likely to result in the South. This is a wise, temperate paper which should set people to thinking. Mr. J. H. Vickery's paper, International Law and the Peace Conference, also merits special attention.

So many Americans intend visiting the exposition this summer that Vance Thompson's article, American Artists in Paris, in *The Cosmopolitan*, is as timely as it is interesting. The illustrations add much to its attractiveness. Many of the same readers also will be glad of Mr. J. R. Spears's When the Novice Goes to Sea, which will help them to prepare for the voyage.

It is a wholesome, helpful article in *St. Nicholas*, What We Can Expect of the American Boy, which Governor Roosevelt has contributed. The type of manliness advocated is high. The author, we are glad to see, con-

demns Kipling's *Stalky & Co.* as heartily as he approves Tom Brown at Rugby, *The Story of a Bad Boy and Captain's Courageous*.

Notes

Rudyard Kipling is at Bloemfontein, South Africa, helping temporarily to edit *The Friend*.

Messrs. Harper & Bros. have purchased *Golf*, the official organ of the United States Golf Association, and Mr. Van Tassel Sutphen will edit it. It is a monthly.

Mr. and Mrs. Ripley Hitchcock of New York have dramatized David Harum successfully, and it has been played with great favor at Rochester. Thomas Nelson Page also is at work on a play based upon his novel, *Red Rock*.

The recent deaths of Frederick E. Church and Frederick G. Attwood deserve regretful note. Church formerly was a landscape painter of great productiveness and excellent ability. Of late he has been less conspicuous. Attwood was one of the most shrewd and amusing contributors to the fun of *Life*.

Probably the most generally recognized and respected civilian critic of British military affairs is Mr. Spencer Wilkinson of the *London Morning Post*. He has been its dramatic critic, but has shown such sagacity and foresight in commenting on the Boer war that the opinions of few, if any, professional soldiers command so much public confidence as his. Sometimes he knows too much, but that is natural, and he does not fear to speak out plainly.

The New Books

RELIGIOUS

ADDRESSES ON FOREIGN MISSIONS. By R. S. Storrs, D. D. LL. D. pp. 187. A. B. C. F. M. Boston. \$1.00.

The distinguished author's addresses from 1887 to 1897 as president of the American Board and his address before the last International Congregational Council are here grouped. They need no special comment. They represent the profound consecration and the statesmanlike thought of one of the great Christian teachers, preachers and leaders of the century. There is a good portrait of Dr. Storrs.

PROBLEMS OF LIFE. By Lyman Abbott, D. D. pp. 307. Dodd, Mead & Co. \$1.50.

A volume of short, pungent, practical selections about home, character, the church, faith, prayer, evolution, and other topics. Without endorsing every separate utterance, we heartily commend the book in general. Dr. Gladsten has supplied the introduction. The compilation is by Sarah T. Die Ineson.

DISCOVERY OF A LOST TRAIL. By C. B. Newcomb. pp. 282. Lee & Shepard. \$1.50.

A fresh interpretation of human life by a reasonable optimist with helpful suggestion. Not distinctively religious but in sympathy with Christianity. In spite of some common places it will interest many.

LOVE ILLUMINED. By Rev. G. E. Ackerman, D. D. Curtis & Jennings. pp. 124. 50 cents.

A little volume defining and urging holiness as a Christian attainment. More judicious than many treatises on its theme.

JESUS, THE CARPENTER OF NAZARETH. By Robert Bird. pp. 612. Thos. Nelson & Sons. \$2.00.

One of the best of the many accounts of our Lord's life. Intensely interesting to children, as we personally know. A new, illustrated edition.

NEW SACRED ANTHEMS. By C. H. Gabriel. pp. 207. Curtis & Jennings. 75 cents.

Well chosen and popular in character.

THE STATE AND THE CHURCH. By Wm. Pratt. pp. 260. Thos. Whitaker. \$1.25.

THE CONCEPTION OF IMMORTALITY. By Josiah Royce. pp. 91. Houghton, Mifflin & Co. \$1.00.

HISTORY

THE STORY OF THE NINETEENTH CENTURY. By E. S. Brooks. pp. 409. Lothrop Pub. Co. \$1.50.

Necessarily sketchy and superficial yet true in fact, well proportioned in plan and elevated in spirit. It does well what it attempts and outlines social, scientific and moral development as well as political.

THE STORY OF MOSCOW. By Wirt Gerrard. pp. 315. Macmillan Co. \$1.50.

One of the Medieval Towns Series. It is daintily issued and illustrated and full of information well conveyed.

THE UNITED STATES NAVAL ACADEMY. By Park Benjamin. pp. 488. G. P. Putnam's Sons. \$3.50.

SLAVERY AND FOUR YEARS OF WAR. 2 vols. By J. W. Kellef. pp. 324, 352. G. P. Putnam's Sons. \$6.00.

THE MISSISSIPPI VALLEY IN THE CIVIL WAR. By John Fiske. pp. 368. Houghton, Mifflin & Co. \$2.00.

A HISTORY OF SCOTLAND. Vol. I. By Andrew Lang. pp. 508. Dodd, Mead & Co. \$3.50.

FICTION

SOUTHERN HEARTS. By Florence H. Winterburn. pp. 406. F. M. Lupton Pub. Co. \$1.00.

A collection of short stories previously published elsewhere. They are entertaining, but it is a fair comment that the language of the "first families," as here portrayed, is too often more like that of uneducated and unrefined people.

THE PARSONAGE PORCH. By Bradley Gilman. pp. 250. Little, Brown & Co. \$1.00.

Reminiscences by an old minister, striking in more than one way and charmingly written. But the Frankenstein family makes too heavy a draft upon credulity.

TOOMEY AND OTHERS. By Robert Shackleton. pp. 254. Charles Scribner's Sons. \$1.25.

Short stories dealing chiefly with humble life in New York city. They are excellent studies in character and full of interest. Humor and pathos interblend naturally and effectively.

BULBS AND BLOSSOMS. By Amy Le Feuvre. pp. 50. F. H. Revell Co. 50 cents.

Four delightful short stories for children.

THE FORESTMAN OF VIMPEK. By Flora P. Kopta. pp. 345. Lothrop Pub. Co. \$1.25.

ROBERT TOURNAY. By William Sage. pp. 372. Houghton, Mifflin & Co. \$1.50.

THE GRIP OF HONOR. By C. T. Brady. pp. 246. Charles Scribner's Sons. \$1.50.

BY WAY OF THE WILDERNESS. By Mrs. G. R. Alden. pp. 394. Lothrop Pub. Co. \$1.50.

MISSENT. By Mrs. G. R. Alden. pp. 175. Lothrop Pub. Co. 75 cents.

MISCELLANEOUS

BROWNING STUDY PROGRAMMES. By Charlotte Porter and Helen A. Clarke. pp. 631. Also in 2 vols. pp. 631. T. Y. Crowell & Co. \$1.50.

The two editions are equally tasteful, but that in two volumes is the more convenient. Most people have no time to study Browning so seriously, but those who can and wish to do so will appreciate the real aid here afforded.

LOVERS ALWAY. By Rev. F. S. Meyer. pp. 116. F. H. Revell Co. 75 cents.

Wise and helpful suggestions in a little book intended to be a memorial of the wedding ceremony and to promote the highest happiness of those united. A marriage certificate, to be filled out, is in place of a frontispiece. In a neat box.

A WOMAN'S PARIS. pp. 210. Small, Maynard & Co. \$1.25.

A superior guide book, but dealing rather with how to reach and live in Paris rather than what to see and how to get at it. It exaggerates somewhat the ordinary pressure of the "tip" system, but this year all here stated may prove true.

THE COMPLETE POETICAL WORKS OF SIR WALTER SCOTT. pp. 582. Houghton, Mifflin & Co. \$2.00.

The handsome Cambridge Edition. Although the type is small it is very clear.

THE LARGER TEMPLE SHAKESPEARE. Vols. 9 and 10. pp. 464, 468. Each \$1.50.

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THE GREEK DRAMA. By L. D. Barnett. pp. 114.

ETNOLOGY. By Dr. Michael Haberlandt. pp. 169. DANTZ. By E. G. Gardner. pp. 169. Macmillan Co. Each 40 cents.

Three more of the Temple Primer Series. Each is a treasury of information in small compass.

THE TASK. By John Cowper. pp. 207. Macmillan Co. 50 cents.

In the pretty Temple Classics Series.

THIRTY FIRST ANNUAL REPORT—1899. pp. 190. Board of Indian Commissioners.

Good progress in the Indian schools is declared to be made, and the value of placing Indian boys and girls in Christian white households is enlarged upon.

DE QUINCEY'S OPIUM EATER. Edited by Arthur Beatty, Ph. D. pp. 211. Macmillan Co. 25 cents.

A Pocket Classic.

SALONS, COLONIAL AND REPUBLICAN. By Abbe H. Wharton. pp. 286. J. B. Lippincott Co. \$3.00.

NOTES ON THE BACON-SHAKESPEARE QUESTION. By Charles Allen. pp. 306. Houghton, Mifflin & Co. \$1.50.

THE ARTS OF LIFE. By R. R. Bowker. pp. 306. Houghton, Mifflin & Co. \$1.25.

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LET THERE BE LIGHT. By David Lubin. pp. 326. G. P. Putnam's Sons.

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Thro' the "Christian Messenger" 10.35	Y. P. S. O. E., 10.	Cong. S. S., W. Randolph, Vt., 13.87	Susan Olmstead, Bridgeport, Ct., 2.
Lake Henry Cong. Ch. and Friends, 5.	Y. P. S. O. E., 10.	Friend, Cold Spring, Conn., 1.	Frank E. Smith, Boston, 7.25
Mrs. Arthur E. Alden, 1.	Y. P. S. O. E., 10.	Mrs. A. N. Wilson, 1.	J. F. Ball, Cedar Rapids, Io., 1.
Cong. Ch., Add'l, Honeoye, N. Y., 1.	Y. P. S. O. E., 10.	Osborn Wilson, 1.	Horace L. Pitcher, New Orleans, La., 5.
M. M. Bess, M. D., Moline, Ill., 1.	Y. P. S. O. E., 10.	Fraser E. Wilson, 1.	W. O. T. U., Kingfield, Me., 2.
Cong. Ch., White Park, Fla., 14.	Y. P. S. O. E., 10.	C. E. Soc., Hampton, Ill., 1.	Hammond Friends, S. Hammond, N. Y., 4.
C. F. S., Dorchester, 1.	Y. P. S. O. E., 10.	Mrs. J. H. Brewster, Hartford, Ct., 5.	Cong. Churches, 4.80
Friend, Charlotte, N. C., 60.	Y. P. S. O. E., 10.	Friend, 3.	Cong. Ch., N. N. Portland, Me., 1.
Cong. Ch., Add'l, Hayward, Wis., 6.32	Y. P. S. O. E., 10.	M. E. G. Wolfboro, N. H., 1.	Cong., Peacedale, R. I., 40.27
F. E. Beach, New Haven, Ct., 5.	Y. P. S. O. E., 10.	Ann Wilkins, Shandon, O., 1.	Thro' The Advance, Chicago, Ill., 905.57
John Sigmond, Chicago, Ill., 10.	Y. P. S. O. E., 10.	E. E. T. Newburyport, 1.	C. E. Soc., Add'l, Francetown, N. H., 1.
Inasmuch Circle, King's Daughters, 5.	Y. P. S. O. E., 10.	Mary S. Kennedy, Pittsfield, 1.	L. A. Keith, Mansfield, O., 5.
Thro' Rev. A. F. Schaffner, D. D., 22.	Y. P. S. O. E., 10.	Fannie Webster, Binghamton, N. Y., 1.	Vera Harrison, Charlestown, 1.
Jas. Slack, New Knoxville, O., 2.	Y. P. S. O. E., 10.	W. A. Skinner, Princeton, 1.	Wrentham, 1.
First Cong. Ch., 7.45	Y. P. S. O. E., 10.	Manistiquia, Mich., 1.	Park Cong. Ch., Hartford, Ct., 53.
A. I. Locke, Wellesley College, 108.50	Y. P. S. O. E., 10.	Francis H. Allen, Limerick, Me., 1.	Mr. and Mrs. A. Whitcomb, Jr., 2.
First Cong. Ch., Ripon, Wis., 1.	Y. P. S. O. E., 10.	John W. Green, Knoxville, Tenn., 14.23	Friend, Norridgewood, Me., 2.
I. H. N., Concord, N. H., 1.	Y. P. S. O. E., 10.	First Cong. Ch., St. John, Mich., 17.	Ebensburg, Pa., 3.
The E. M. Buile, Co. Columbus, O., 14.10	Y. P. S. O. E., 10.	Cong. Ch., Stratford, Conn., 31.92	H. K. M. & H. M. E., New Haven, Ct., 5.
Cong. Ch., Geneva, Ill., 14.10	Y. P. S. O. E., 10.	Students in Theol. Sem., Add'l, 1.	Two Friends, Janesville, Wis., 10.
First Cong. Ch., Sacramento, Cal., 50.80	Y. P. S. O. E., 10.	Friend, Yarmouth, Me., 35.	Little Evelyn, New Bedford, 1.
Y. P. S. O. E., First Cong. Ch., 17.92	Y. P. S. O. E., 10.	Miss Perry, Brunswick, Me., 1.	Soc. for the Promotion of Chris- 5.90
Cong. Ch. and Friends, 4.	Y. P. S. O. E., 10.	Cong. S. S., Milford, 28.42	tian Giving, Westmore, Vt., 5.90
Mr. Mills's Class, Harvard S. S., 4.	Y. P. S. O. E., 10.	W. S. M. P., 45.38	H. S. O. C., Shields, Pa., 8.87
Spooner Dramatic Co., 1.75	Y. P. S. O. E., 10.	W. O. Averill, San Francisco, Cal., 3.	Toledo, O., 1.55
A. E. L., Hartford, Ct., 1.	Y. P. S. O. E., 10.	Cong. S. S., Saratoga, Cal., 5.	Barkhamsted Center, Ct., 1.55
Rev. and Mrs. Henry A. Stevens, 10.	Y. P. S. O. E., 10.	Good Cheer, Vernon Cong. Ch., 5.	Friend, Chestnut Hill, 5.
St. John's Protestant Episcopal Ch., 1.	Y. P. S. O. E., 10.	Fourth Cong. S. S., Oakland, Cal., 3.40	Friend, Exeter, N. H., 2.
Friends, Zania, O., 12.50	Y. P. S. O. E., 10.	Two Friends, 15.35	Cong. Ch., Hartford, Pa., 23.
Cong. S. S., Willimantic, Ct., 20.	Y. P. S. O. E., 10.	Pilgrim S. S., Cambridgeport, 44.50	Y. P. S. O. E., Bridgeport, N. Y., 5.
C. C. Thompson, New York City, 50.	Y. P. S. O. E., 10.	Prim. Dept., Winthrop Cong. Ch., 7.25	M. B. Merwin, New Haven, Ct., 5.
Reformed Presbyterian Y. P. S. O. E., 2.	Y. P. S. O. E., 10.	C. Colgrove, M. D., Holland, N. Y., 3.	Mrs. J. F. Murphy, Lewiston, Me., 1.
Cong. Ch., Bound Brook, N. J., 30.	Y. P. S. O. E., 10.	Citizens of Granby, Quebec, Canada, 10.88	Orre M. Fish, Cleveland, O., 2.
Pres. S. S., Mexico City, N. Y., 18.73	Y. P. S. O. E., 10.	Rev. & Mrs. C. N. Ransom, 10.	Thankful, Springfield, 1.
Cong. Ch., Churchville, N. Y., 1.50	Y. P. S. O. E., 10.	Cong. Ch., N. Craftsbury, Vt., 12.	In Memoriam—Arthur and Gracie, 2.
Friends, Guy's Mills, Pa., 23.25	Y. P. S. O. E., 10.	Jun. C. E. Soc., 1.	Friend in Taunton, 2.
Cong. S. S., W. Lebanon, N. H., 23.25	Y. P. S. O. E., 10.	Cong. Ch., Mansfield, 5.	First Cong. O. E. Soc., Moline, Ill., 5.
Mrs. Mary Pfeiffer, 5.	Y. P. S. O. E., 10.		O. E. Soc., Harnet, Vt., 14.
Mrs. A. G. W., Clifton Springs, N. Y., 5.	Y. P. S. O. E., 10.		Second Cong. Ch., Add'l, Springfield, 1.45
Friends, Watertown, 1.	Y. P. S. O. E., 10.		Ira C. Oehler, St. Paul, Minn., 1.50
Boylston Ch., Jamaica Plain, 1.	Y. P. S. O. E., 10.		Mrs. J. T. Garrett, Knoxville, Tenn., 5.

Grateful Missionaries

Rev. Edward Fairbank writes from Vadala, Ahmednagar District, India, as follows:

I cannot tell you in words what these large sums for famine relief mean to us. There is such terrible distress! While I write there are a hundred persons sitting outside my room

waiting to be relieved. I have already met a hundred or so this morning. Just outside my yard are a hundred and fifty relief workers. In this country with its population of 77,000 there are some ten camps with an average of 6,000 in each camp. I am working away on these camps, trying to give clothes to the most needy, i. e., those who are all but stark naked!

The best farmers are now giving way under the strain and going on to the relief camps or coming to us for help. We cannot express our gratitude too deeply for the famine fund, and the large sums coming to us. They are all needed and we can use them wisely. Please express our thankfulness to those who contribute.

Correction: In The Congregationalist, May 3, Chas. N. Loud, Westhampton, 230, should read Cong. S. S., Westhampton, 230.

Who Will Help Educate the Orphans

A New Appeal to America

BY REV. JUSTIN E. ABBOTT

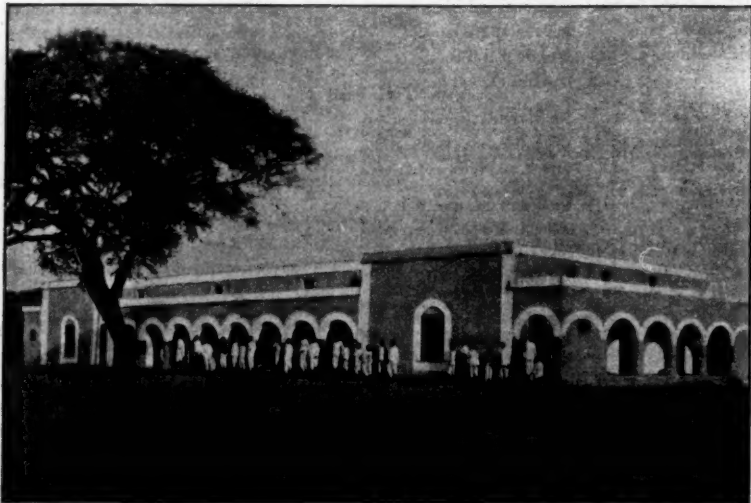
Readers of *The Congregationalist* will remember the cable published in its issue of April 5 from the Marathi Mission signifying its readiness to care for 2,000 orphaned and deserted children if their support were assured. Letters now at hand explain that cable. Not only are members of the mission prepared to care for these 2,000 children and widows, but prominent and trusted Indian Christians are anxious to enter into the same good work and care for 500 more, so that the Marathi Mission and associated Indian Christians are ready to undertake a great work for humanity if the means can be supplied. The government has kept a register of all orphaned and deserted children. Those not restored to parents are to be given to institutions where they will be honestly brought up. The Hindus have so few institutions for such children that missionary schools will be practically the only institutions available for the host of helpless little ones.

The opportunity is also unique in that this

will not fail to profoundly affect their country in ways productive of highest good.

[Mr. Abbott's article points out a new and promising line of relief which ought to appeal to many liberal and sympathetic hearts. As in Turkey the influence of the missionaries and of a pure Christianity has been greatly extended by the housing and training of the Armenian orphans, so in India large results are likely to follow a systematic effort not merely to relieve the hunger of starving children, but to teach them a trade and to give them a Christian education. In this way many children who have heretofore been difficult to reach on account of caste lines will be brought under Christian influences.

The picture on this page is of the new hostel of the Industrial School at Ahmednagar, where Rev. Henry Fairbank is now caring for 180 boys, crowding to the utmost the capacity of the edifice. He desires to add at once an upper story, providing room for 250



THE NEW HOSTEL OF THE INDUSTRIAL SCHOOL, AHMEDNAGAR

To which it is desired to add another story

famine has affected the higher castes as never before, and they are bringing their children to the missionary's door for care and protection. These children, educated in large numbers to the degree best for themselves and their country, must prove of incalculable strength to all future Christian work in India. Those assisting in sending famine relief may not realize how important it is that the missionaries should know at once how many children they may receive. To take a child means that the responsibility of its care and education is fixed at once. Missionaries dare not take them by the hundreds unless they have faith that behind them stand America's sympathy and wealth, which will not desert them until these children have been fitted for their life's work. So far as heard from, however, Rev. H. Fairbank has already taken 100 children. Rev. E. S. Hume is gathering 250. Others have taken smaller numbers, but are preparing to receive large accessions as soon as it becomes evident that America will stand by them in their work for humanity.

Twenty five dollars a year has been fixed as a fair average to cover the expense of different schools and different years of education, which should extend from five to ten years, according to the mental ability and fitness the children may disclose. Though the total sum may seem large, it is not so if hearts are touched to build up on the ruins of human sorrow and death a noble monument, made up of 2,000 educated young men and women, who

more boys. It would cost \$3,000, but \$2,000 of the sum may properly be taken from the Famine Relief Fund, inasmuch as it is providing work for idle hands. But Mr. Fairbank does not feel justified in drawing upon this fund for the cost of the material. Here is a splendid chance for some one to give \$1,000, which, cabled at once to India, will start building operations at once, and thus more than double Mr. Fairbank's equipment not only for famine relief, but for permanent Christian service.

Let our readers also bear in mind Mr. Abbott's plea for separate gifts of \$25. This sum will support and educate an orphan for a year, and even those who already have given generously to the fund may be glad in this way to follow up previous assistance with a contribution that will conserve the future success of our missionaries in India.—EDITORS.]

During the famine in India in 1877-8 about 60,000 persons in southern India cast away their idols and sought Christian instruction; 2,207 of them became adherents of the Madura Mission of the American Board. This may indicate the probable permanent gains in missionary work arising from the present work of relief. During the terrible famine in China in 1887-8 over 10,000,000 persons perished, and our missionaries distributed \$400,000 in relief and won the hearts of many who had previously been suspicious of them.

Meetings and Events to Come

EVANGELICAL ALLIANCE, Bromfield St. Ch., Boston, May 14, 10.30 A. M. Topic, Echoes from the Ecumenical; speakers, Rev. Drs. J. G. Paton and A. T. Pierson.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M. UNION MATERNAL ASSOCIATION, Second Ch., Dorchester, May 15, 10 A. M.

THE MASSACHUSETTS HOME MISSIONARY SOCIETY will hold its annual meeting in Amherst on Wednesday, May 16, at 2 P. M., in the First Congregational Church. Joshua Colt, Secretary.

WOMAN'S BOARD OF MISSIONS, semiannual meeting, North Ch., New Bedford, May 22, 10.30 A. M. Review of various phases of the Ecumenical Conference and missionary addresses.

THE AMERICAN CONGREGATIONAL ASSOCIATION will hold its annual meeting on Monday, May 28, at 12 M., in Room 108 Congregational House. Joshua Colt, Secretary.

TSIKESKEE NORMAL AND INDUSTRIAL INSTITUTE, Commencement exercises, May 27-31.

INTERNATIONAL MISSIONARY UNION, Clifton Springs, N. Y., May 30-June 5.

HOME MISSIONARY SOCIETY, annual meeting, Detroit, Mich., June 5-7.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION, Edinburgh, Scotland, June 22-29.

NORTHFIELD STUDENTS' CONFERENCE, June 29-July 9.

HARVARD SUMMER SCHOOL OF THEOLOGY, Cambridge, Mass., July 6-21.

NORTHFIELD YOUNG WOMEN'S CONFERENCE, July 13-23.

INTERNATIONAL C. E. CONVENTION, London, Eng., July 14-18.

NORTHFIELD GENERAL CONFERENCE, Aug. 2-19.

THEOLOGICAL SEMINARY COMMENCEMENTS

Bangor, May 15, 16 Yale, May 13-16

Hartford, May 28-30 Andover, June 10-14

THE GENERAL ASSOCIATION OF CONGREGATIONAL CHURCHES OF MASSACHUSETTS

The ninety-eighth annual meeting will be held with the First Church, Amherst, May 15-17. Theme: The

Teaching Function of the Church.

Tuesday, 2 P. M. Organization, address of welcome,

response by moderator, reports of secretary and

treasurer. 3.15. The Church as Taught by Its Own

Experience. Report of the Committee on the Work

of the Churches, Rev. S. O. Barnes, Longmeadow.

The Sunday School, Rev. F. L. Bristol, Uxbridge.

The Pastor and the Children, Rev. A. W. Hitchcock,

Newburyport. Every Pastor an Evangelist, Rev. F.

S. Hatch, Monson. Discussion. 7.50. Sermon, Rev.

W. H. Davis, Newton, followed by the Sacrament of

the Lord's Supper.

Wednesday, 8.30. Devotions. 9. Business. 9.30. Report

of the Board of Pastoral Supply, Rev. C. B. Rice,

Danvers. 9.40. Report of the Temperance Com-

tee. 10.10. The Church as Taught by Education and

Meditation. The Kind of Instruction Required for

the Congregational Ministry, Prof. C. E. Garman,

Amherst, and Prof. G. F. Moore, Andover. Dis-

cussion. 11.15. How Should the Idea of God Be Stated

According to Present Light? Rev. W. W. Adams, Fall

River. Discussion. 2 P. M. The Church Taught to

Care for Its Own. The Annual Meeting of the Mas-

sachusetts Home Missionary Society. A Report of

Committees on Sunday Observance. The Wider

Circulation of Religious Literature. Ministerial Stand-

ing, Labor Organizations, Gambling. 7.30. The Adap-

tation of the Teaching of the Church. Some Dis-

cussion. In the Religious Life of Men and Women with

Their Appropriate Recognition in Church Work.

Luther Gulick, M. D., Springfield. 8. Is the Scheme of

the International Sunday School Lessons Satisfactory

from the Pedagogical Standpoint? Pres. G. Stanley

Hall, Worcester, and Rev. A. E. Dunning, Boston.

Discussion.

Thursday, 8.30. Devotions. 9. Business. 9.30. The

Instruction of Children for Church Membership, Rev.

W. R. Campbell, Roxbury. The Instruction of Adults

for Church Membership, Rev. W. S. Fitch, Attleboro.

10.10. Do Liturgies Instruct? Some Examination of

the Liturgies of Lodges, Rev. G. F. Gilman, Waverly.

Discussion. 10.50. The Instruction of the Church

Respecting Applied Christianity. Social and Civic

Conditions Whose Existence Discredits the Existence

of the Church. Urban Lawlessness and Corruption,

J. L. Brewster, Andover. Rural Lawlessness and

Corruption, Rev. W. H. Ashley, Manchester. Duty of

the Church in Relation to Civil and Political Matters,

John Herbert, Esq., Somerville. Discussion. Busi-

ness Closing words. Adjournment.

HOTELS. Amherst House, \$2 per day. Rooms in private

houses, 50 cents per day. Meals at American

House and at the dining-room of the church, 25 cents

each. Roundtrip tickets on sale at principal stations

of the railroads throughout the state at the usual

reduced rates. For further information or entertain-

ment address Rev. Henry R. McCartney, Amherst.

CONGREGATIONAL HOME MISSIONARY SOCIETY

The seventy-fourth annual meeting will be held in

the First Congregational church, Detroit, Mich., Tues-

day, Wednesday and Thursday, June 5 to 7. The

annual sermon will be given by Rev. Philip S. Moxon,

D. D., of Springfield, Mass. Gen. O. O. Howard will

preside at the several sessions and make an address

on Wednesday morning, June 6. It is expected that

an unusually large number of home missionaries will

be in attendance. The eighteenth anniversary of the

woman's department occurs on Wednesday. The

Home Missionary Appeal to the Large Giver will

be discussed on Wednesday evening and Home Mis-

sions and the Larger America on Thursday evening.

Among the speakers are Dr. A. E. Dunning, Rev. H. C.

Herring of Omaha, Dr. A. H. Bradford, Dr. S. H.

Virgin. Rev. L. L. Wirt will tell of the work at Nome,

Alaska. Field Secretary Ruffe-foot will speak of his

recent visit to the Western field.

RAILROAD FARES

The usual concessions of a fare and a third have been

granted by the Western, Central, Trunk Line and New

England Passenger Association.

The plan calls for the payment of full first-class fare

going to Detroit, taking certificate of ticket agent at

starting point or nearest certificate station. Upon

presentation of these certificates, properly indorsed

by railroad official, who will be in attendance at the

First Church in Detroit, one-third fare returning may

be obtained.

HOTELS

American plan. Barclay Hotel, \$1.50 and \$2 per day.

Carlton Hotel, \$3 to \$5; two in room, \$1.50 to \$2 per day.

Graveland House, \$2, \$2.50 and \$3 per day.

Normandie Hotel, \$2 to \$3.50 per day. Russell House,

\$2 to \$5 per day. St. Clair Hotel, \$2.50 to \$3.50 per

day. Two in room, \$2 to \$3.50 per day. Wayne Hotel,

\$2 to \$3.50 per day.

European plan. Cadillac Hotel, \$2 to \$5 per day.

Library Park, rooms 50 cents, 75 cents, \$1 and \$1.50.

Meals 25 cents.

Correspondence concerning accommodations can be

addressed to Rev. H. P. DeForest, D. D., 18 Charlotte

Avenue, Detroit, Mich.

Chicago and the Interior

The Quadrennial Methodist Conference

The great Methodist Conference is now in session in the Auditorium. Nearly 800 delegates have reported. All the bishops are present. The conference will elect six or eight new bishops to take the place of those disqualified by age, health or duties which occupy all their time. At the first session it was voted unanimously to admit laymen to an equal representation with ministers. This momentous step was taken without hesitation or debate, and the church given its proper place as one of the most progressive bodies of Christians in existence. That there might be no complications, Mrs. McMahon of Griggsville, Ill., who had been chosen to represent an Illinois conference, consented to withhold her application for membership. Four years hence it is not unlikely that women will be received as delegates. Chicago Methodists have given the members of the conference an enthusiastic welcome and provided royal entertainment for them. The immense hall in which the conference gathers is none too large for the audiences which desire to listen to such lecturers as Dr. Buckley and Bishop Hartzell of Africa, and to such debaters as Drs. Little and Leonard and scores of others. It is evident from the proceedings of these first few days that this conference is going to deal courageously and promptly with questions which are to have an important bearing on the future of the church. One hazard nothing in predicting that no backward steps will be taken.

The bishops' address read on Thursday, May 3, was a paper of great ability and weight. It concurred heartily in the position the conference has taken in favor of equal representation; favored Christian unity but does not believe the time has come for it; declared that the church has a message concerning trusts, labor unions, lockouts, strikes, currency and the colonies, but not one which favors any single class of men; emphasized the need of a more determined struggle in behalf of temperance and a more decided opposition to the way in which the anti-liquor law has been interpreted; deplored the increase of divorce and the injury done the family through the laxity of divorce laws; recognized the tendency toward a degradation of amusements but does not favor restrictive action concerning them; proposed the removal of the time limit in the pastorate, but advocated appointments for three years with the privilege of leaving before this period is over, or, if circumstances justify, of renewing the appointment for as long a time as may be desired.

It is not likely that anything the conference can do will be more important or far-reaching in its influence on the church at large than the admission of laymen to an equal representation with ministers in the conference. For the first time in its history the Methodist Church has granted a layman his true place in its councils. A resolution was passed last Saturday looking to a consolidation of at least three of the benevolent societies, viz., the Freedman's Aid, the Southern Education and the Church Extension Societies, and making them a Home Missionary Society separate entirely from the Foreign Missionary Society. There was a very deep interest in the discussion of the subject. So far as one could judge the desire for consolidation is nearly universal.

The conference is a fine-looking body of men. Its members are in earnest. The bishops preside well. They have the business well in hand. As it is difficult for an ordinary man to be heard in the Auditorium, nearly every speaker is called to the platform. Parliamentary rules are enforced without fear or favor. Protests uttered from all over the house against waste of time on trivial points secure short speeches and those which are pertinent and convincing.

One Hundred Churches Represented

At the meeting of the Chicago Association with the Ravenswood church, May 4, the more than 100 churches connected with the association were well represented. There was a good deal of routine business, but none of special importance except the refusal to receive into fellowship Rev. Allen A. Keene of the Asbury Avenue Church, Evanston. He presented a letter from the Winnebago Association six months ago, but as objections to his reception were made at that time a committee was appointed to report at the meeting just held. The rejection was based entirely upon the Evanston record, not upon any irregularity in credentials. A paper by Dr. W. E. Barton on some religious fads and their remedy was not more remarkable for the lucidity of its style, the clearness of its statements, the kindness of its spirit than for the wisdom with which he proposed to deal with the subjects of these fads. They were classified as holiness fads, eschatological fads, and divine healing fads. Dr. Barton would deal very tenderly and patiently with persons afflicted with any form of these religious diseases. So far as possible he would retain them in the churches and furnish them the kind of spiritual food which peculiar kinds of mind seem to require, and thus render withdrawal to bodies of Christians with whom we cannot be fully in sympathy unnecessary. There was an interesting symposium, in which S. S. Rogers, O. B. Taft, Edwin Burritt Smith and Prof. Graham Taylor took part, on the question, Can the Golden Rule be applied to business? Not only was the answer in the affirmative, it was shown that true selfishness requires its application, that business success is impossible apart from it, and that the highest law to which one can submit and the one of most advantage to ourselves is the law of service. Professor Taylor referred to the labor conditions in the city, but refused to blame either contractors or labor unions exclusively.

The Dewey Reception

The Admiral has come and gone. He has been received with enthusiasm and expresses himself as delighted with the honor shown him. Politics have not been mentioned. The days have been full of receptions, dinner parties and excursions. Mrs. Dewey was very gracious. Both seemed to appreciate the attention given them. The reception was a spontaneous tribute of gratitude for splendid service in Manila Bay.

Wisdom of Labor Men

The grand stand was erected by the contractors and with no aid from union labor. Threats had been made that the stand would be destroyed or rendered unsafe. But while few union men marched in the line or took any part in welcoming the great naval captain, they abstained from doing anything to mar the pleasure of the day. There are signs of a settlement of these labor difficulties ere long. Carpenters have declared themselves willing to break away from the Building Trades' Council and arbitrate with the contractors. When this is done there will be no difficulty in reaching an agreement. The plumbers are also making concessions. They propose to withdraw the limitation placed upon the amount of work one shall do in a day. The exposure in the *Times-Herald* of the career of Edward Carroll, president of the Building Trades' Council and one of the mayor's civil service commissioners, has led to his resignation as a commissioner, and has greatly weakened his influence with the union men whom he has hitherto sought to control. If such persons as he seems to be cease to advise working men, labor troubles will speedily cease. Mayor Harrison now has a good opportunity to show some regard for the wishes of the people. He can reorganize his civil

service board by appointing commissioners who believe in the merit system and who will not attempt to evade the provisions of the law.

Greek Play at Beloit

For the fifteenth time Friday evening, April 27, the students of Beloit College gave a Greek play, to the great delight of the citizens of the town and of many visiting guests. The play, *Iphigenia in Aulis*, translated by the Sophomore Class, was presented with great credit to those who carried the parts. For the first time young women made up the chorus. This innovation added very much to the attractions of the evening. The beauty of the costumes, the grace of movement, the sweetness of the voices, to say nothing of personal charms, were prominent features of the play. It is said that this particular play has never before been given in this country. The skill acquired in translation, the training in elocution and in the art of recalling the conditions in which the play was presented in Athens are a sufficient compensation for the time and labor demanded of Professor Wright and his classes.

The Blue Ribbon Movement

Sunday evening, April 29, William J. Murphy, son of Francis Murphy, began a series of temperance meetings in the Opera House in Beloit which promise excellent results. All the churches unite in the movement. Mr. Murphy resembles his father, not only in appearance, but in his manner of speech. His illustrations are pertinent and forcible. He draws a great deal from personal experience. He holds his audience easily, and displays much tact in persuading men to take the pledge and wear the ribbon. The meetings of the elder Murphy a year ago were so profitable that the citizens of Beloit were glad to secure the son to conduct a second series.

Ministers' Meeting

The subject of the paper read by Rev. C. M. Burkholder of Waukegan was on the place of fiction in preaching. The paper favored frequent reference to the best fiction of all time and the writing of stories wherever the minister has skill in this direction. The paper was well balanced, thoughtful and temperate. Its positions were generally approved, though some of the brethren criticised them severely, and declared that the present condition of the churches is due to the fact that ministers in making use of fiction in their pulpits are turning aside from their proper work and are failing to draw as they should from the Bible. All agreed that illustration from Scripture and the use of the imagination in presenting its truths are of inestimable value.

Sunday Desecration

Wisconsin is suffering, with other states, from a general laxity in the observance of Sunday. An effort is now being made to increase the respect for the day and, if possible, to diminish the temptations to its desecration. Pastors of nearly all the churches are emphasizing its claims and, through printed literature, are striving to revive or, if need be, create a sentiment in favor of honoring the day in the memory and spirit of Christ.

Chicago, May 5.

FRANKLIN.

Comity—I do not like the word. I like it no better than I like the word toleration. I tolerate you, and you tolerate me? No! I claim my free born citizenship in every province of the great republic of the Lord Jesus Christ. We are going to have co-operation. It is bound to come. Co-operation! When co-operation comes, look out for the tramp of the armed host and the flaming feet of the invincible Captain. Look out for the dawn of the millennial day in a regenerated earth.—*Dr. Behrends.*

A New Hampshire Broadside

Consulting State Editors: Rev. Messrs. S. L. Gerould, D.D., Hollis; Cyrus Richardson, D.D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

A Profitless Survival

In 1896 the General Association of the Congregational Churches of New Hampshire adopted a resolution in favor of abolishing Fast Day as a legal holiday. A memorial was prepared and presented to the legislature urging the passage of a bill to this effect. Since this action the Congregationalists of the state have felt themselves free from responsibility for the maintenance of a custom which the legislature refused to change. With few exceptions our churches have shared in the public services of the day; but they do not admit that the lack of interest in its religious observance has any significance in regard to the popular attitude toward Christianity. The proclamations of Governor Rollins have been more successful in calling attention to the importance of public worship and the value of religion to the state than in reviving interest in Fast Day. As appeals for fostering the religious life and guarding the religious foundations of government they are highly esteemed in all the churches. If Fast Day is to continue it should be observed in the spirit of these proclamations. Its general neglect shows that it has but a small place in the hearts of the people. It is certainly a mistake to designate a day for popular desecration and give to scoffers an opportunity to use its treatment as a measure of the decay of religion. It is to be hoped that the next legislature will be free from the peculiar prejudices and pressures which thus far have defeated the earnest desire to abolish a custom that has survived its usefulness.

State Conference of Charities

An institution working for practical righteousness, but which is not sufficiently understood, is our State Conference of Charities and Corrections, which has recently held its annual meeting in the State House. This is to be distinguished from the State Board of Charities and Corrections. The latter is a creation of the legislature, its officers are appointed by the governor and council, and it has the official oversight of our almshouses—in fact, of the entire state charitable and reformatory work. The Conference of Charities and Corrections is a purely voluntary organization, whose object is to learn the best methods of similar bodies in other states, by agitation and discussion to promote such work here, to disseminate information, to advance the causes of reform and philanthropy and to prevent crime. Membership is secured by application, with the payment of \$1, the annual fee. It has five committees, working, respectively, for the insane, the feeble-minded, dependent children, penal and reformatory institutions and pauper delinquents.

The needs of the state, as voiced in the conference, are so urgent as to demand immediate attention. The incurably insane are kept in the county almshouses, and are classed as paupers. Provision should be made for the proper treatment of at least 500 indigent insane, who, if incurable, are entitled to the best care that expert service can give them. Chaining of the insane still exists in New Hampshire, though trained attendants never resort to it. The insane who are deemed curable have proper care and treatment at the Concord asylum. There is urgent necessity for immediate action to secure a home

for feeble-minded children, of whom there are not less than 400 in the state. The appropriation of \$1,000 for sending them to institutions in other states is utterly inadequate. It was voted to urge the legislature at its next session to establish an institution for their instruction and care. The 538 dependent children, formerly cared for in almshouses, are an object of special solicitude. For them homes in families are diligently sought, but with only partial success. An earnest plea was made for a change in the prison rule requiring the men to hold down their heads. Gov. Frank W. Rollins presented an able paper favoring the indeterminate sentence.

Laconia's New Pastor

Rev. Richard L. Swain, Ph. D., came to our denomination from the United Brethren, and for a number of years was professor in a Western college. His six years' pastorate at South Hadley Falls has been notably successful,



REV. RICHARD L. SWAIN

ful, and he is regarded as one of the strong men of the Connecticut Valley. He has had marked success in revival work. Since Jan. 1 twenty-five new members have joined the South Hadley church, all but one on confession. The Laconia church is an attractive one, numbering in its congregation a rather unusual proportion of wealthy business men.

Around the State

It is long since the town of Webster has been so awakened religiously as during the past winter and spring. Evangelist Call held two series of union meetings with the Congregational and Methodist churches, resulting in the addition of a large number on probation to the latter church, with five to unite with the former in May, and others who are expected to join later. Rev. J. H. Bliss, late of Franklin, began to supply the Congregational church in January, and has visited from house to house, praying in the families, as has also the Methodist minister.

It is worthy of note that the ecclesiastical society connected with our former church in Canaan, which was dropped in 1891 because it had not a living resident member, has kept up its organization, and recently held its eighty-first annual meeting. It keeps its house of worship in good repair, though it is rarely occupied.

Franklin has just secured a \$300 piano for its vestry.

The Female Cent Institution and Missionary Union, the oldest woman's home missionary organization in the country, is just closing a successful year. In response to a request from Secretary Day of the Education Society, it has recently made itself responsible for the

larger part of the salary of that society's teacher at Cabezón, New Mexico, and now is bending its efforts to secure an extra offering sufficient to pay for a location for a school building in the same place.

S. L. G.

What Shall Be Done With Our Moribund Churches

BY REV. MOSES T. RUNNELS

The existence of such churches in New Hampshire cannot be questioned. What with abandoned farms, a diminished rural population and the supplanting of the former owners of places by those of another faith and of no faith, the religious aspect, in many localities, is indeed dark.

In one county there were, of late, in five towns, seven houses of worship—four of them once Congregational—either deserted and decaying, or perverted to secular uses; and four of these were within six miles of the county seat.

Scattered around these old sanctuaries are the "moribund churches"—distinct ecclesiastical bodies—each with a resident membership perhaps of six or more, the remnants of once self-supporting organizations. Most of their members are old or feeble, financially unable to support their former privileges, physically unable to visit the distant village sanctuaries and, in many cases, not admitted to full fellowship with churches of other orders still remaining in their midst.

These churches, though tending towards extinction, are *not yet dead*. They are reported, yearly, in our "Minutes," and are unwilling to lose their identity. Some are tenderly bound together by the associations of former years, and others have small funds from the interest of which they can occasionally secure a few weeks' preaching.

What shall be done with these churches, *i. e.*, for their benefit? The Home Missionary Society cannot aid them, to any great extent, because the churches are so reduced that they cannot help themselves. What is accomplished in their behalf must be largely by way of sympathy and assistance from the larger churches and the pastors nearest to them. The so-called "Newport experiment," seven years ago, for the benefit of three adjoining towns, was a move in the right direction. Its good results are still being felt.

The Plymouth pastor is doing a noble work in the back parts of his town and in Bridgewater by his mission Sunday school and home department efforts. Pastors and members of the large churches nearest at hand must be foremost in this work of sympathy and aid. There ought to be some warm-hearted Christians in every prosperous village church who will be willing to take time and incur expense, if need be, in visiting the scattered members, conversing and praying with them at their homes, sympathizing with them in their trials and extending to them, at least, a cordial greeting, occasionally, in the Master's name.

These churches should also have a special meeting now and then. The sacrament of the Lord's Supper should be administered to them at least once a year. Neighboring or unemployed ministers would doubtless be found willing to aid them thus. No church that has a "name to live" should be suffered to go a dozen years, as I have known in some cases, without a single church gathering of any kind.

The county conferences should take up the matter of searching out, visiting and aiding, by way of sympathy and counsel, all the feeble churches within their borders. One of the conferences of the State chose a "committee of one" in 1898 to visit the seven feeble

churches of that county and find out and report their real condition. The committee did its duty, working solely under the direction of pastors, when found, and endeavoring to visit, converse and pray in the family of every member of each of the pastorless churches. The result of these visitations was that delightful meetings for conference, preaching and the Lord's Supper were enjoyed in two of the seven churches, where no such meetings had been held for years before, and in one case the deserted sanctuary was cleaned and repaired, thirty panes of glass were reset, and preaching services, with a well-furnished Sunday school, were maintained every week for three or four months. A rope having been procured, the bell was rung from that steeple June 4, 1899, for the first time on a Sabbath morning in, at least, half a score of years.

Should not the example of this conference be followed and improved upon by other conferences of the State? Our excellent superintendent of the New Hampshire Home Missionary Society is earnestly desiring that some concerted movement be attempted in behalf of these moribund churches, either by individual county conferences, or, perhaps, by the friends of Christ and of our Congregational Zion throughout the State at large. It has also been suggested that New Hampshire might with advantage adopt Vermont's plan of employing women missionaries for these neglected churches.

News from Nashua

All the churches have felt the spiritual uplift of the New Hampshire Conference, recently held here. Its sessions were characterized by able discussions and a strong purpose to make the denomination more efficient. Evidently present day Methodists are determined to put into the ministry thoroughly equipped men, alive to the great religious movements of our time and fitted to become leaders of thought and action.

A series of evangelistic meetings are being held under the auspices of the Y. M. C. A., and led by Rev. W. H. Pope of New Haven, formerly a helper of Mr. Moody. The local churches heartily support this work. Meetings are held each afternoon and evening, and interest increases daily. Christians are beginning to feel their personal responsibility for the conversion of the impenitent. Sunday school teachers are specially anxious for their pupils, and are seeking to lead them directly to Christ. It is hoped that these efforts will result in a general revival. Mr. Pope presents the truth forcibly and clearly, depending upon its power, rather than upon questionable methods, to secure conversions.

Nashua is about to lose one of its efficient ministers. The Baptists of New Hampshire, because of the gift of about \$150,000 by the will of Mr. Ford of Boston, have established the office of general secretary of missions in the state, and have elected Rev. C. L. White to fill that office. His people, though sorry to lose him, recognize his eminent fitness for the position and consent to his dismissal.

C. B.

A Famous Army Nurse

Miss Harriet P. Dame, conspicuous among the army nurses of the Civil War, died at Concord, April 24, at the ripe age of eighty-five. She was born at North Barnstead, and her long life of self-sacrificing labor in the cause of a suffering humanity made her name a household word. She accompanied the Second New Hampshire Regiment to the field, performed her first duties at Portsmouth, Va., and continued her valuable services for the sick and wounded till the close of the war, receiving her discharge in 1865. Full of courage and energy, she was ready to endure any danger, peril, privation or hardship to relieve a sufferer. Once she was taken prisoner, and her captors, suspecting that she was a

spy, urged that she be shot, but she was brought before Gen. Stonewall Jackson, who, after hearing her story and examining her papers, was convinced of her innocence and sent her, with a guard of eight picked men, back to the Union lines. Again, she narrowly escaped death by a flying shell, which took off the top of her tent. By prudence and tact she safely accomplished a tour of investigation of the condition of Union prisoners in South Carolina. They were her "boys," and she lavished upon them a mother's love and care. She brought about many changes which added much to the health and comfort of the suffering soldiers.

At the close of the war she was given a lucrative position in the currency department at Washington as a partial reward for her sacrifices for her country's good. This she filled with faithfulness and credit till her resignation in 1895. Several decorations of honor were awarded her in grateful recognition of valuable services. Her name will long live on the historic page beside that of Florence Nightingale as a benefactor of her time.

Money Matters

First Church, CONCORD, at its recent annual meeting, voted an increase of \$250 to the pastor's salary.—The HOPKINTON society has recently received from the estate of the late Joseph Barnard \$800, the income to be applied for the support of preaching.—By the will of the late Emily H. Davis of Farmington the churches of Farmington and Alton receive each \$500.—The Orphans' Home at FRANKLIN has lately received \$5,000 from the estate of the late Isaac Shute of Exeter.—The HAMPTON parish has voted to make a permanent record of all who contribute for repairing the edifice, and to assess pews for \$150 to cover cost of insurance.—EXETER. By the recent death at Roxbury, Mass., of Mrs. Woodbridge Odlin, formerly of this town, the Orphans' Home at Franklin receives a legacy of \$5,000, the A. M. A. \$2,000 and the American Peace Society \$500.—A practical result of the observance of Old Home Week at CHESTERFIELD last year was the raising of \$130 to repair the meeting house.

Railroad Y. M. C. A.'s

The report of the one in CONCORD as given on its fourth anniversary showed a prosperous year, 112 new members making the total 268. Receipts were \$170 greater than the previous year. Increased equipment has been provided to meet larger needs. The library has received an addition of 135 new books, 79 of which were the gift of President Tuttle. The association issues a monthly publication. An efficient auxiliary of ladies has contributed much to the general prosperity. The association is in an excellent financial condition, all bills paid and a handsome balance in the treasury. Thus far the present year has averaged a new member for every working day.—The proposed Railroad Y. M. C. A. at WOODVILLE has the prospect of a membership of 150 or more.

Among the Churches

WALPOLE.—Rev. E. A. Keep is giving his people a series of Sunday evening sermons on Architecture of Character, as Foundation, Plan, Models, etc. A recent children's party at the parsonage brought together over 40 for an enjoyable time.

RINDGE.—Among recent deaths is that of Mrs. Malina (Emerson) Stickney at the ripe old age of 98. She had been a resident of the town since 1826, early connected herself with the church and ever after remained a consistent member.

The Committee on Benevolence of the state association, Rev. W. L. Anderson, chairman, has issued a stimulating circular to the churches urging that they aim to make their offerings for the coming year average \$2 per resident member, with a view to securing the increase of one-third suggested by the Committee of Fifteen.

As exact an estimate as can be made of the numerical side of the Ecumenical puts the facts as follows:

Boards and societies represented,	115
Countries represented,	48
Delegates,	1,500
Missionaries,	600
Number of meetings held in the ten days,	75
Estimated attendance,	163,000
Attendance at exhibit,	50,000

An Evening With This Paper

The Round World View Point

Intelligent service in the churches and a stronger home life are the inspirations of the zealous interest of pastors in behalf of *The Congregationalist*. One of the most noteworthy efforts to call the attention of Congregationalists to this paper was made in the First Church of Norwich, Ct., April 29. As the topic of his address the pastor, Rev. Charles A. Northrup, had announced, Four Cents' Worth of World-wide Religious News, and starting from Boston, guided by the latest issue of *The Congregationalist*, he sped across the country and round the world through its columns.

"Accompanied by an interested audience we noted how the Northfield meetings are to maintain their vigor, saw the Y. M. C. A. college men at Yale, looked over the personnel of the Ecumenical Conference and at Chicago caught a glimpse of the Congregational Club under the spell of President Capen; on the Western shore we learned of the plans for the University of California, plunged through the Pacific to the Philippines, made an excursion to Korea, reached Europe via Constantinople, where we reviewed our claims upon Turkey, then found London and later, looking over the border, saw the union of churches in Scotland, closing up with miscellaneous references and repeating together the cover prayer for the missionary Conference."

Mr. Northrup says that the sketch was made in twenty minutes and can be "heartily recommended to minister and people. It is void of sensation, quite sensible and reasonably religious." The method emphasizes the scope of *The Congregationalist*. He becomes a well-informed Christian citizen who reads its columns. Why not turn the thought of your friends to this fact?

If you noted the wording of the topic as announced and wish it explained, write to us regarding the organization of a Club in your church.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Biographical

PROF. A. K. SPENCE

Prof. Adam K. Spence, for thirty years a professor in Fisk University, died at his home in Nashville, April 24.

Professor Spence was born in Scotland in 1831, but came to this country in childhood. He came of strong Scotch ancestry, his mother being related to George MacDonald, the novelist. He graduated at the University of Michigan in 1858 and was at once appointed assistant in the Greek department there and afterwards instructor in French. In 1870 he took charge of Fisk University. Professor Spence was a firm believer in "higher education" for the colored man and laid the foundations of the Greek department at Fisk. His special professorial chair was that of Greek and French, but he had such an enthusiasm for music, especially what is known as jubilee music, that many have supposed his work was mainly along that line. His interest, however, in the spiritual development of the students and his desire to see the stamp of entire consecration upon the university was stronger than any other.

REV. HENRY NASON KINNEY

Mr. Kinney died suddenly, May 2, in Claremont, Cal., of tuberculosis, at forty-four years of age. He had preached the previous Sunday in the Pomona College Church, of which he was pastor. He was a graduate of Harvard University and Andover Seminary. His pastorates were at Fergus Falls, Minn., Winsted, Ct., Syracuse, N. Y., and Indianapolis, Ind. Mr. Kinney was an efficient leader in Christian Endeavor, having been president of the Connecticut and New York State Unions. His unusual attractiveness of character won for him many friends. He leaves a wife and two daughters. Mrs. Kinney is the daughter of A. J. McIntosh of Springfield, Mass., at which place the funeral service is to be held this week Thursday.

REV. EPHRAIM GREENLEAF PARSONS

Mr. Parsons, who died suddenly at his home in Derry, N. H., April 25, aged eighty-seven years, was born in Westport, Me., May 15, 1813, the son of Captain Jotham and Olive (Greenleaf) Parsons. He graduated from Bowdoin in 1833 and Bangor Seminary 1837. He was ordained at Freeport, Me., where he ministered till 1867, at Derry, N. H., from 1867-69, later he taught at Dummer Academy, Byfield, Mass., and recently has resided at Derry. He is survived by a wife and two daughters. He was a Christian gentleman, scholarly, courteous, cheerful and useful, and much interested and active in educational matters.

Life and Work of the Churches

May Rambles in Hampshire County

If our readers cannot go to Paris this year, of them go to the meeting of the State Association at Amherst, May 15, and catch a glimpse of that fair town, never so regally adorned as now. If they cannot seize the vision unfolded from the Eiffel Tower, let them on Chapel Hill look out upon the Pelham Heights on the east, the ever enchanting Holyoke range on the south, or to the western hills brooding over the valley of the Connecticut. If one cannot drive out to Versailles, let him drive through the "Notch" to Mt. Holyoke, which in some respects has no peer among colleges for women, and visit the scholarly six hundred; then extend the short trip to Smith College in Northampton, whose nearly twelve hundred students stand ready to welcome the stranger.

Amherst, with her wonted hospitality, is preparing for her guests of the State Association, who in the homes of its generous people will find cordial greeting. College graduates who belong to the various literary societies will find in the eleven "society" houses scattered round the campus warm hearts and a fraternal welcome. Rev. H. R. McCartney of Village Church and his associates are making ready for the army of expected guests. Should the town be overcrowded, one can go by trolley or rail to Old Hadley, far famed in early history, or Northampton, which in educational advantages has no equal in western Massachusetts, and which will vie with Amherst in opening its doors.

Amherst has given to the world some of the most scholarly and brilliant missionaries that ever went out to win the nations to Christ. And from the formation of the college to this day men in all departments of literature and science have made Amherst immortal. The Psi U House, of which the boys are justly proud, was once the home of Noah Webster and of the mother of Paul Leicester Ford. President Harris reports that about two-thirds of his 368 students are members of the Y. M. C. A. One of the Seniors, Alden, the son of our beloved J. B. Clark of the C. H. M. S., has accepted the position of secretary after his graduation in June, taking up also a post-graduate course. The pulpits of Pelham, Prescott and Shutesbury are supplied by students, and they sustain mission work in out-districts. Zion's Chapel is cared for by a local preacher, assisted by teachers from the village, and is up to date in all Christian activities.

Visitors to the conference will find in the college library Prof. W. I. Fletcher, the genial librarian, who will gladly show them a model method of "stacking" the 72,000 volumes on the shelves. Of course Dr. Edward Hitchcock, presiding genius of the fine gymnasium, must be visited. The Agricultural College, under the care of President Goodell, with its peculiar charms, now radiant in its spring robes, will attract all visitors.

If friends from over sea make a pilgrimage to Northampton to see the famous Edwards Elm, members of the association will visit the seat of that noted divine's labors 150 years ago. It has been left to an English scholar, Prof. H. N. Gardiner of Smith, to wake up the "old church" to commemorate fittingly the life of this theologian. Coming here from England, a land which abounds in memorials of the great and good, he conceived the idea of a bronze tablet in recognition of a man who has made Northampton famous all over the world. His perseverance has at last succeeded. Herbert Adams, the New York artist, entered with enthusiasm into the idea, and after three years' labor a \$2,000 tablet is practically finished and will be put in place, June 22, with a general celebration. Dr. A. V. G. Allen of Cambridge will speak on Edwards' Place in History," Dr. Egbert C. Smyth of Andover on His Influence on the Spir-

itual Life of New England, and Dr. George A. Gordon on The Significance of Edwards' Life Today. It is greatly to be desired that the honored Edwards A. Park, D. D., an enthusiastic lover of the saint who labored in Northampton 150 years ago, may be present. Prof. Isaac Bridgman has delivered in several churches a fascinating address on Jonathan Edwards' Life and Works.

When Mr. Edwards left Northampton in 1750 his daughter Mary, only sixteen years old, married Major Timothy Dwight. So early a marriage on her part was allowed by her parents. It is said, because of the approaching removal of the family to Stockbridge, Mass., a place then far to the west, reached "through the long and damp woods" and at great discomfort to all parties. The great Edwards then was without any becoming means of support. He wrote in July of this year to Erskine, "I have now nothing to depend upon for my future usefulness or the subsistence of my numerous family." Northampton has lived to regret that a century and a half ago its people "weakly and wickedly cast him out of their bosom."

The churches of the county, as reported at recent conferences, are doing good work. Edwards Church, Northampton, the seventy years old daughter of the First, has formed a Men's Club, the design of which is to interest men heretofore not specially active in church work, and Williamsburg has followed its example. Rev. A. B. Patton of South Hadley, feeling the need of beginning at the foundation, is seeking to reach the girls and boys of his parish. Two members of First Church, Amherst, Mrs. J. D. Taylor and Miss Mary Ward, have lately gone to mission fields in South Africa and Marsovan.

At a recent conference, the successor at Leverett of Rev. Rollin Lynde Hart, who created recently quite a sensation by his articles in the *Atlantic*, reported in so bright, hopeful and enthusiastic a strain as to the "deadness of religion in country towns" that it was voted that the same magazine be requested to publish it.

S. E. B.

Two Churches Study Current History

In line with Mr. Sheldon's idea of chronicle and interpreting current events from the Christian standpoint are the two classes for the study of current events held this winter in the vestries of Boston churches. A large and popular one at Union Church was led by Miss Frances J. Dyer, formerly on the staff of this paper. The meetings were held fortnightly, the average attendance in mid-winter, when the class was in full swing, being about 200, while on some special occasions more than 300 chairs were filled. Miss Dyer's method was to give, in a lecture, a rapid and entertaining survey of the world, mentioning and commenting on facts, interpreting movements, explaining the relations between history that is past and history that is making, and enlivening her talk with splay anecdotes. In her broad view of affairs she never failed to note what is making for or against the progress of the kingdom of God, or to measure according to Christian standards.

Rev. John Luther Kilbon of the C. S. S. and Pub. Society has had charge of a similar, though smaller and more informal, class at Berkeley Temple. It has met weekly throughout the winter and spring and has been enthusiastically supported. Mr. Kilbon's custom was to devote the first fifteen minutes of the hour to a running review of the events of the week and to give the remaining time to a lecture on a specific subject. Some of the topics thus considered have been: The Boer War, Cuba, Our Pacific Islands, Money, Trusts, Our Municipal Government, Our

Method of Electing a President, Our Diplomatic and Consular Services. Many perplexities were cleared away and a deal of information imparted in Mr. Kilbon's clear, concise, impartial discussion of questions of the day. His easy, conversational manner is wonderfully attractive. And afterward opportunity is given for questions from the floor.

Both these classes have devised means of paying their expenses. That at Union Church, though admitting by free tickets members of its own congregation, charged outsiders an entrance fee of fifteen cents. The members of the Berkeley Temple class were asked to make a voluntary contribution each evening, dropping it into a box by the door as they went out. The response was hearty and the returns satisfactory.

A. L. B.

Along the South Shore

Again those "good old times" have suffered from the hand of the careful investigator. At the recent Norfolk Conference, held in Porter Church, Brockton, Mass., Rev. E. C. Camp, in a paper on The Paucity of Conversions, clearly showed that, alarming as is the present status of the churches in this respect, it compares favorably with conditions found in this district twenty or more years ago. And the study of the period in five-year groups indicates that the last is the best. Surely we ought to make some advance on the attainments of the fathers, and the results of today are painfully small, yet it is encouraging to note that the present compares well with the past in one section of the state; at least, and that in large districts the church is making substantial progress.

In the conference are thirty-seven churches in a district presenting no special advantages for growth, with problems of country parish and city evangelism not a whit easier of solution than those found elsewhere in the state and nation. Yet during the past year these churches have made material gain in every detail reported. The total membership is eighty-two larger, with a gain of thirty-four over the accessions of 1898. There has been a gain of 290 in the enrolled membership of the Sunday school, while the Endeavorers in twelve months have added 277 to their numbers. But the most surprising increase is in the benevolences, which have taken a leap of twenty five per cent. in the past year. These statistics do not indicate a decadent church life or a waning spiritual influence.

A delightful innovation at this gathering was an organ recital. Porter Church has one of the finest organs in the state, and its superior tone, sweetness and power were fully revealed by the skillful touch of the accomplished organists, G. S. Dunham of South Church and H. L. West of the First.

Notwithstanding many changes and the loss of able men, there is not now a single pastorless church in the conference. The new accessions to the ministerial force are doing excellent work in pulpit and parish. F. A. Poole of East Weymouth and Edward Camp of Whitman are strong leaders of vigorous churches, while Arthur Truslow of Hingham, H. E. Bray of Stoughton and A. H. Mulnix of East Milton are making noteworthy progress in the solution of difficult local problems.

NORFOLK.

Changes at the Jersey City Tabernacle

It has been thought best by the trustees of the First Church to give up the regular preaching services on Sunday at the Tabernacle, or down-town branch, and to continue the work there on the basis of a mission, keeping the Sunday schools, Y. P. S. C. E. and prayer meetings in operation. That

section of the city has become essentially foreign. Only about a score of the old members of the Tabernacle are left, most of them having removed to the up-town branch or to suburban churches.

The expense of maintaining both branches with full services of preaching, music, etc., has become too great for the members to carry, and it is thought that their resources will yield larger returns in connection with the up-town work. This decision does not affect the People's Palace in the least, as that is conducted independently of the church. C.

From Barnstable County

Cape Cod is struggling out of the clutches of the influenza. The churches have suffered many serious losses. Pastors have been kept busy attending the sick and burying the dead, and the epidemic has interfered with work in many places.

Two ministers leave their Cape Cod fields May 1. Rev. E. T. Pitts, after a short but successful pastorate at *Falmouth*, goes to *Somerville* to succeed Rev. Peter MacQueen. Rev. E. T. Ford of *Pilgrim Church, Harwich Port*, who goes to *First Church, Tacoma, Wn.*, closes a fruitful ministry of three years. Not only his own people, who are warmly attached to him, but many other churches in the conference will feel keenly his loss, for he has been influential and helpful to a high degree. It seems part of a mission of Cape Cod to furnish both ministers and laymen for city churches.

The union of Christian forces for the work of social regeneration has recently found good expression in *Hyannis*. It began in the meeting of local pastors and physicians to consider problems of social morality. This resulted in a larger conference, in which delegates from all the churches participated, and again in a still larger one, to which all the leading citizens were invited. A citizens' movement was organized, with *Prin. W. A. Baldwin* of the state normal school as chairman. Dr. Sperry, an experienced physician and popular lecturer, was engaged to give a series of lectures upon subjects in physiology and hygiene. The expenses were met by subscription. Audiences were large and the wholesome effect is already felt.

Cape Cod's educational development is progressing. A system of manual training has been introduced into all the *Yarmouth* schools, largely through the generosity of certain citizens. A beautiful school building, fully equipped for the purpose, was erected for the town by members of the *Simpkins* family, in memory of the late Hon. John *Simpkins*. In *Hyannis* manual training is offered the boys of the higher grades and sewing is taught in all grades except the lowest.

The church at *Yarmouth* reports a helpful series of services in Holy Week, which took the place this year of the January Week of Prayer. On alternate afternoons neighborhood prayer meetings were held. This church will entertain *Barnstable Conference* May 23, 24.

Extensive repairs upon the church building are planned at *Wellfleet*. At *Centerville* a neighborhood convention was held April 24, in which Methodist, Baptist and Congregational churches participated. W.

From the Lake State

In municipal affairs straws indicate strong cleansing breezes. After the *Detroit* Anti-saloon League had done its best to close the liquor shops at illegal hours, only to fail and find itself roundly scored in court for its efforts, public opinion was aroused and the authorities thought best to place a different police captain in charge of the central precinct. Captain *Spillane* has enforced the law. He has closed saloons on Sunday and suppressed gambling dens and houses of ill-fame. He has also undertaken the censorship of the

worst variety theater and forced the managers to cut out the most objectionable features. The mayor's backbone has also been strengthened, so that he forbade the performance of *Lilly Langtry* in *The Degenerates*. The people are grateful for a moral atmosphere cleared by the proper officers. General *Marah* has been convicted of conspiracy to defraud the state in connection with the purchase of military supplies, while Colonel *Sutton* has just been placed on trial on the same charge.

Two movements for progress are gaining strong headway. One relates to Sunday school study, the other to fellowship among the churches. The local associations are sending memorials for these objects to the state body. That in regard to the Sunday school is in accord with the views of a joint committee representing *Michigan* and *Wisconsin*. It proposes a graded course of study, for which our Sunday School and Publishing Society shall be asked to prepare text-books as soon as practicable. As this is probably too large a first step, it modestly suggests that the experiment be tried in the primary department. There is little doubt that the plan will receive the hearty indorsement of the State Association. Several local associations are requesting the establishment of a ministerial bureau. On account of the large number of churches without equipment for investigating the career and ability of applicants for their pulpits, and because our country churches ought to have the best available men, such a bureau is sorely needed and will probably be established. The most serious obstacle is the cost.

Michigan Congregationalism believes in expansion. The latest church added to the list is in the north at *Deerfield*. It was organized and recognized April 17. There were ten charter members, and were to have been as many more had not bad weather prevented attendance. The recently organized church at *Warren* has almost doubled its membership, has seated its hall with chairs and is now the leading church in the town.

J. F. B.

Oklahoma's Territorial Gathering

The tenth annual meeting of this association was held at *Kingfisher*, April 26-29. Sec. J. B. Clark preached the opening sermon.

Col. C. T. Prouty of *Kingfisher* was moderator. Local pastors of other denominations brought fraternal greetings, one of the best being from the Methodist minister, who was educated in one of the A. M. A. schools.

At the session given to theological discussion Dr. R. B. Foster read a paper on *The New Theology*, differentiating it from that of a century ago. Rev. F. W. Griffiths's paper on *Inspiration* and that of Rev. C. A. Greenlees on *The Atonement* showed thoughtful study, independent judgment and reverence. Rev. W. M. Wellman found the Source of Authority in Christ alone. Two timely and practical discussions were led, one by Rev. C. W. Moats on *The Significance of a Pastoral Contract*, the other by Rev. C. W. Turrell on *Conditions of Admission to the Church*.

The Sunday school hour brought the report of the retiring superintendent, Rev. Joel Harper, an address by Sec. G. M. Boynton and the introduction of the incoming superintendent, Rev. C. G. Murphy of *Nebraska*.

The causes of home missions and church building were presented by Superintendents *Parker* and *Taintor*. A chart showing the contributions of the year, an increase of \$200 over last year, furnished a suggestive study.

Reports from *Kingfisher College* and *Northwestern* and *Jennings Academies* preceded an address to *Kingfisher* students by Dr. Theodore Clifton. At the dedication of *Julia Gilbert Hall*, the gift of a lady in *Middletown, Ct.*, Rev. Walter Spence read an original ode, and the prayer of dedication was by Rev. C. H. Taintor.

A Congregational Club was organized with Supt. J. H. Parker as president and Rev. C. W. Turrell secretary.

A decennial souvenir number of the minutes will soon be issued. The next meeting will be held in *Hennessey*. J. H. P.

GOOD WORK DONE

The churches of *LOWELL, MASS.*, performed with heartfelt regret the duty of dismissing Rev. W. D. Leland from the pastorate of *Pawtucket Church*, May 2, after eight years' service. It was indeed notable that every church invited was represented, and that every member of the council in turn testified to personal sorrow at the sad necessity which made this resignation inevitable. At *Kirk Street* the Sunday previous Rev. W. A. Bartlett gave a five-minute prelude to his sermon on the subject, *A Lowell Nobleman*, in which he emphasized the fidelity, sacrifice and success of this brother pastor, called attention to his large service to the city in the line of temperance and municipal reform and emphasized the cheer of faith which had made him an example to all Christians in the long struggle with increasing physical disability. This rare tribute is indorsed by the entire community.

Dr. B. F. Bradford preached, April 29, his eleventh anniversary sermon as pastor at *CEDAR GROVE, N. J.* It was also the fifty-fifth anniversary of his ordination as a minister. During this long and fruitful service he has been a successful pastor of churches in *New York, Michigan* and *New Jersey*. In 1889 he resigned his pastorate at *Oxford, N. Y.*, on the urgent advice of his physicians, who assured him that he had but a few years to live. Acting on this advice, he came to *Montclair* to spend these years near his son, Dr. A. H. Bradford. The *Cedar Grove* church had just been formed, and was worshipping in a school-house. Idleness was foreign to the nature of Dr. Bradford and he began preaching for this new church, which installed him as its pastor. It now has a beautiful house of worship free of debt, a membership of over 100, with a flourishing Sunday school and Y. P. S. C. E., and he is one of our most active and enthusiastic pastors. His health is excellent. He will be 81 years old next August, and it is hoped that he will long be spared to serve this church, the fruit of his ripe old age. Dr. Bradford is a descendant of the eighth generation from Gov. William Bradford of the *Plymouth Colony*.

In the removal of Rev. J. S. Ainslie from *FORT WAYNE* to *CHICAGO, Indiana* Congregationalism loses a forceful and useful man. Not only has *Plymouth Church* greatly prospered during his indefatigable ministry of 10 years, but his enthusiasm has been felt in councils, associations, home missions, Sunday school and educational work. Over 500 accessions to his own church, 350 on confession, the organization and development of the *South Church* enterprise, the location and erection of a fine central edifice in this growing city of 40,000 people are waymarks of his singular power in leadership. The *Chicago* brethren display sagacity in the selection of such a man to lead an important new enterprise, and his successor in *Fort Wayne* will find a large and active membership ready to his hand.

EMPHASIZING POINTS OF UNITY

LOWELL Congregationalists and Baptists have united in purchasing a century-old schoolhouse from the city, and dedicated it, May 3, as a mission chapel on the extreme border line. Rev. G. H. Johnson was the speaker for the Congregationalists.

While the edifice of *Christ Church* (Protestant Episcopal) of *WATERTOWN, Ct.*, was closed recently for repairs, in response to an invitation from the Congregational church, the Episcopalians united with them for two Sunday mornings. On the first occasion the Congregational order of service was used, with the Congregational choir and a sermon by the rector. Next Sunday all joined in the Episcopal order of service, with vested male choir and a sermon by the Congregational pastor. The choir, followed by the two ministers, entered, singing as a processional the choral which is used for that purpose every Palm Sunday in the village church of *Oberammergau*. The Episcopal rector, who wore a surplice and cassock, and the Congregational pastor, who wore a college gown, divided the services equally between them. The first Sunday the Congregational deacons received the offerings, and the second the Episcopal church wardens. The Congregational house of worship, which seats more than 600, was crowded, and the services were highly impressive.

An interracial service was arranged by the Men's Club of *First Church, OAK PARK, ILL.*, to be held simultaneously with a similar service at the Ken-

menical Council. At Oak Park representatives of the Japanese, Armenians, Chinese, Swedes, Negroes and the Sioux and Apache Indians were guests, and most of them took part in the service. The general topic was The Wide World's Claim on Jesus. The guests sang native songs and told why the religion of Christ met the deepest needs of their people.

A RECENT ACCESSION IN INDIANAPOLIS

Olivet Church, comprising 85 members, was recognized by council April 24. The sermon was by Dr. W. A. Waterman, and Dr. N. A. Hyde delivered a fellowship address. The church began in a union Sunday school which afterward developed into a neighborhood interdenominational church, composed of Presbyterians, Episcopalians, Baptists, Methodists, etc. Each at first retained membership in his respective down-town church, and all worked together in harmony. Later the organization was completed, and the church has now become unanimously Congregational. It is self-supporting and has a fine lot and chapel in a growing part of the best new residence section of the city. Rev. Claude E. Grove, the pastor, formerly was in charge of Brightwood Church.

HAPPENINGS

Mystic Church, MEDFORD, MASS., steadfastly refused to consider the resignation of Rev. John Barstow until confronted with the declaration of three physicians that he could not winter with safety in eastern Massachusetts. Then the church regretfully acquiesced. Mr. Barstow will spend the summer on a farm in Wethersfield, Ct., and expects to be thoroughly equipped in the fall for work in a more favorable climate.

Rev. Thomas Sims, D. D., pastor at MELROSE, MASS., who has completed the guaranteed (three years) term of service, continues his ministry with a united and aggressive people, who wield a large influence in their growing city's life. Miss Annie Chapin resigned May 1 the superintendency of the intermediate department of the Sunday school after 11 1/2 years' continuous service, and her splendid work was suitably recognized by the church at its recent annual meeting. The house of worship having been pronounced unsafe by the state building inspectors, the church has voted to close it for repairs and to hold services in the Y. M. C. A. building. The present chapel, which the Sunday school has outgrown, is to be enlarged and remodeled at once.

Record of the Week

Calls

ANDERSON, FRANK H., Chicago Sem., to Danbury, Neb. Accepts.
BARNES, JOHN R., Emington, Ill., to Omena and Sutton's Bay, Mich.
BAXTER, THOS. G., Kinderhook and East Gilead, Mich., to Prattville.
BEARDSLEY, JOSEPH, Rosendale, Wis., to Raymond, where he has supplied for six months. Declines.
BILLINGS, EDWD. N., R. I. Home Miss. Soc., to Londonderry, Vt. Accepts.
BINKHORST, ARIE, to remain indefinitely at St. John, Mich., where he has been for a year.
BOARDMAN, JOHN R., Hallowell, Me., accepts call to West Ch., Portland.
CONK, JOHN H., Vassalboro, Me., to Westfield and N. Troy, Vt. Accepts.
DEWEY, HARRY P., South Ch., Concord, N. H., accepts call to Church of the Pilgrims, Brooklyn, N. Y.
DUNGAN, THOS. A., Chicago Sem., to Imlay City, Mich.
EAMES, CHAS. O., Becket and Becket Center, Mass., to South Ch., Rochester, N. Y.
ESTES, BENJAMIN F., Bristol, N. H., accepts call to Hebron, where he has been supplying for the past six months.
FARNHAM, GEO. E., Ripon Coll., Wis., to Plymouth Ch., Oshkosh. Accepts.
FRENCH, HOWARD D., Bangor Sem., to Orland, Me.
GALES, THOS. F., Stonington, Me., to Isle au Haut. Accepts.
GILLESPIE, J. L., Hillside Coll., Mich., to Ransom and Jefferson. Accepts.
HINCKLEY, ABIE R., to Fairfax, Io. Began work Feb. 1.
HOLDEN, SAMUEL, Cobb Divinity Sch., to Lovell, Me. Accepts.
JORDAN, ALBERT H., Chicago Sem., not JOHN W., to Niagara and Adler, N. D.
MCALLISTER, JAS., People's Ch., Detroit, Mich., to state superintendency of Anti-saloon League.
RESERVE, HARRY C., Faith Ch., Springfield, Mass., to Plymouth Ch., Indianapolis, Ind.
MOSES, ALBERT C., Byron, Ill., to Harvey. Accepts.
OXLEY, CHAS. G., Granda, Minn., to Woden, Io.
THOMPSON, JAS. E., formerly missionary of the A. B. C. F. M., to Second Ch., Eau Claire, Wis.
TOWNSEND, JEWETT C., Alpine and Walker, Mich., accepts call to Rockford.

Ordinations and Installations

PALMER, BURTON M., Benicia, Cal., o. Oakland. Sermon, Rev. W. W. Scudder, Jr.; other parts, Prof. Geo. McGear, Rev. Messrs. C. H. Brown and W. H. Cross.
BEDGWICK, EDWARD, o. Curtisville, Mass., May 3. Sermon, Rev. Dr. Lyman Abbott; other parts, Rev. Messrs. Edward Day, H. F. Woodin and F. H. Lynch.
SPITTELL, JAREZ, o. Worthing, S. D., Apr. 24. Sermon, Rev. D. B. Scott; other parts, Rev. Messrs. H. W. Jamison, G. S. Evans, J. Hamersson, W. H. Thrall.

Resignations

CHAMBERLAIN, HORACE W., St. Paul Ch., Chicago, Ill.
CHILD, BERNARD V., not resigned at Hart, Mich.
CUMMINGS, GEO. H., Thompson, Ct., to take effect upon the completion of 12 years' service.
DAZEY, JONATHAN C., Annawan, Ill.
GRAFF, BENJ., Farwell and Dover, Mich.
HOWLAND, SAM'L M., Eastmanville, Mich., one of his three fields.
HUTCHINS, WM. T., renews his resignation at Indian Orchard, Mass., to take effect Aug. 1.
NORIS, LOUIS B., Cashton, Wis.
NOWELL, JNO. A., Mondovi, Wis.
THUNBERG, JOHN E., Swedish Ch., Brattleboro, Vt.
WHITE, WM. F., Trumbull, Ct., to take effect July 1, after nearly ten years' service.

Dismissals

BARTLETT, ERNEST M., Rockdale, Northbridge, Mass., May 2.
HARMON, ELIJAH, Wilmington, Mass., Apr. 30.
HARWOOD, THOS. W., Loudon, N. H., April 30.
LELAND, WILLIS D., Pawtucket Ch., Lowell, Mass., May 2.
MILLARD, WM. B., New London, Wis.
RAMSDELL, FRANK E., Pilgrim Ch., Cambridge, Mass., May 1.

Churches Organized

ATWOOD, MICH., 1 May, 14 members. Rev. C. J. Strang in charge.
LOS ANGELES, CAL., Pilgrim, 17 April. 14 members.

Stated Supplies

MCCALL, ROY (Lic.), at Webster, Mich.

Personals

COOLEY, WM. F., recently received a purse of gold from the women of his church at Littleton, N. H.
DAY, CHAS. O., secretary of the Education Society, is visiting New Mexico and Utah in the interests of the society. Returning, he will spend a few days in Chicago and reach Homer, N. Y., in time to make an address at the state meeting there May 17.

STREET, GEO. E., and family have returned from California to Exeter, N. H.

LANSING, J. A., of Cambridge, who has recently visited some of the missions of the American Board, particularly Austria, with whose work he became familiar, has reported the impressions of his visit in several churches and Endeavor Societies. These addresses have been received with marked favor. Mr. Lansing will be glad to address other churches and societies, with no other expense involved than travel and entertainment.

The only school in the South which Dr. Pearsons ever selected for a gift is Berea College. To it some time ago he gave \$50,000, and has promised another \$50,000 as soon as \$150,000 more from other sources can be obtained. President Frost is straining every nerve to attain success before the first of June, the limit set by Dr. Pearsons. During the next three weeks, therefore, he has to secure over \$40,000, a large but by no means impossible undertaking in view of the favorable estimate of Berea here at the North as a unique institution, which immediately after the war had the courage to receive whites and blacks on the same terms, and which this spring is training over 700 students for usefulness in the broad mountain belt. Moreover, the college is reaching hundreds who cannot come to it through its extension work—traveling libraries, lectures and stereopticons and other methods, which are affecting no less than five states. President Frost's present address is Hotel Bellevue, Boston, and if he can meet the terms of Dr. Pearsons's gift he will go back to his Commencement, June 6, with a light heart.

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Life and Work of the Churches

(Continued from page 706.)

Accessions to the Churches

Conf.	Tot.	Conf.	Tot.
CALIFORNIA		NEBRASKA	
Elina	15	Bingham	18
Los Angeles, Central	3	Creighton	5
Ave.	3	Cummings Park	17
East	23	Holdridge	8
First	6	NEW YORK	
Pilgrim	14	Lysander	19
Oakland, First	5	Oswego, First	20
Oak Chapel	3	Syracuse, Danforth	24
Pilgrim	9	Good Will	40
CONNECTICUT		NORTH DAKOTA	
Ansonia, First	7	Arthur	9
Cornwall	10	Kelso	6
Watertown	2	Williston	8
Whitneyville	6	OHIO	
MASSACHUSETTS		Cincinnati, Colum-	18
Boston, Berkeley Temple	4	bia	20
Boylston	3	Plymouth	33
Central	3	Storrs	52
Elliot	3	Painesville	18
Highland	12	Plain	10
Mt. Vernon	3	Toledo, Mayflower	17
Old South	1	Washington St.	18
Park St.	2	OKLAHOMA	
Phillips	14	Oklahoma City	30
Pilgrim	7	Pawnee	3
Second	7	OREGON	
Shawmut	3	Needy	2
Union	15	Salem, First	1
Walnut Ave.	4	PENNSYLVANIA	
Bridgewater	2	Meadville	7
Brockton, Porter	2	Pittsburg	4
Cambridge, North	2	VERMONT	
Ave.	2	Bennington, second	4
Chelsea, Central	6	Ferrisburg	4
Clinton	8	WISCONSIN	
Everett, Mystic Side	3	Appleton	67
Gilbertville	10	Edgerton	9
Lowell, First Trinit.	14	OTHER CHURCHES	
Larian	12	Exeter, N. H.	4
Kirk St.	52	Gentry, Ark.	6
Medford	2	Indianapolis, Ind.	20
Worcester, Piedmont	8	Oliver	85
MICHIGAN		Lewiston, Me. Pine	4
Atwood	14	St.	6
Deerfield	10	Newport, Ky.	12
Detroit, First	17	Noble, Mo.	17
Ironton	5	Perkins, S. D.	16
Muskegon, First	6	Churches with less	9
Vicksburg	4	than three	9

Conf., 505; Tot., 1,398.

Total since Jan. 1: Conf., 3,975; Tot., 8,910.

Marriages

The charge for marriage notices is twenty-five cents.

LANSING-PENNIMAN—In Hart and, Vt., April 25, by Rev. E. L. Barnes, Rev. R. C. Lansing of Albany, Vt., and Mary E. Penniman of Hart and.

MILLS-JORDAN—In Portland, Me., by Rev. Dr. Smith Baker, Rev. George A. Mills of Limerick and Emily Deering Jordan.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BATTEN—In New Boston, N. H., at Highland Farm, April 21, Procinda, daughter of the late Richard and Elizabeth Batten, formerly of Salem, Mass. Faithful unto death, she has gained the crown of life.

DODGE—In Cambridge, April 20, Sarah H., widow of George Dodge of Lancaster, Mass., aged 87 yrs.

GOODALE—In Hudson, April 20, of pneumonia, Dea. David B. Goodale, aged 73 yrs.

KINNEY—In Claremont, Cal., May 2, Rev. Henry N. Kinney, son of the late James A. Kinney of Chicago, Ill., pastor of the College Church at Pomona.

TITCOMB—In Newburyport, April 21, Ann M., widow of Paul Titcomb, aged 76 yrs.

MRS. LUCINDA W. SMITH

In Brookfield, Vt., April 27, Mrs. Lucinda W. Smith died by a fatal fall on the second day of the eighty-fifth year of her life. Till the moment of the accident, which left her utterly unconscious, she was in excellent health, and, with the exception of impaired hearing, in remarkable possession of all her faculties. She was like a woman of rare energy, tireless industry, exceptional executive ability in caring for whatever was committed to her trust and exemplary Christian fidelity. Nearly sixty years ago she connected herself with the Congregational church of her native Brookfield. A few years later she was left a widow with an only son, who died suddenly when about forty years of age. In spite of her sore bereavements, she was always serene in spirit and supported in faith. In manifold ways she was habitually helpful to her numerous kinsfolk and friends, often making them gifts of money which relieved them in times of pressing need, besides leaving them generous bequests by her will. To the public library of her native town she brought valued help. To her home church she gave a number of thousand dollars. In St. Johnsbury Academy she endowed a \$1,000 scholarship, and left important bequests to the American Board, the Woman's Board of Missions, the Congregational Home Visitation Society, the American Missionary Association, the American Bible Society and the Domestic Missionary Society of Vermont.

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With the germs that cause disease,
Humors, boils are designated
Signals warning you of these.
In the spring that tired feeling
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Makes you feel like begging, stealing,
Rather than engage in work.
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After the Ecumenical—What

Searching are these words of Dr. M. D. Babcock, spoken at the last session of the Ecumenical Conference, in which he pressed home the duty of turning to good account the impetus of the great gathering. He said in part:

The Christian opportunity is an obligation. Christ said to go into the uttermost parts of the earth. There are but two things with which I charge you—fidelity and fairness; fidelity to the Lord and fairness to your brother. If you fail to do what Christ has bidden you are not his child.

Christ said, "Go ye unto all the world," and if you do not believe in foreign missions you cannot believe in Christ. The Jew did not believe that any one but a Jew could be saved, and that is why God took away their candle and left them in darkness, and they have been in darkness ever since. Christ bids you now take the light of his gospel into the darkness of heathen lands that they may see and believe and be saved.

There are millions today on earth who have just as good a right to know of him as you and I. Why don't you tell them? Think of the black night in which they live and yet you will not send them the light.

I am convinced that there is no way in which the church can reach the thousands of unbelievers in our lands than by an enormous foreign missionary movement, for it will react on them as nothing else will do. You have prayed for open doors; they are open. Why don't you go in? Korea has spurned Buddhism. The ancient faith is tottering in India. The door of China is open to America as it is to no other nation. Go to poor lame China and say, "Arise, take up your bed, and walk."

We can never be the same after this conference. Your duty has been set before you in no uncertain terms. Will you go or send a substitute? Give your money that some one else may go, and God will bless you and your substitutes.

The Disciples and the Comity Question

Rev. Dr. N. D. Hillis, commenting affirmatively on Dr. Behrends's speech before the Ecumenical Conference, said:

Imagine the twelve disciples conferring with their Master before he sent them out to evangelize the villages and saying: "You take one-half of Bethsaida, and you, Peter, can take the other half. If you will not encroach upon my territory I will keep off yours." That negative comity would have been in itself disunion and sinful in its very nature. The disciples would have scorned any such suggestion. Theirs was a positive union. They saw eye to eye, they stood shoulder to shoulder, they worked heart to heart, and the interest of one disciple was the interest of all. What a comment upon nineteenth century Christianity, that denominational leaders should think it a matter of commendation that they adopt a principle of comity that means, "I will keep off your preserves if you will keep off mine."

The difference between religion and theology may be hard to define but it is not hard to feel; and surely the words of Christ belong not to theology but to religion—James Stalker, D. D.

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The Business Outlook

In several lines of trade a further falling off in general demand is to be noticed, which naturally has resulted in increased conservatism in new ventures and a tendency towards dullness in some few directions. The basic condition of the general trade situation of the country, however, is very favorable; thus, the outlook at the moment for the crops is good and the export demand and increasing purchasing power of the people at large have never been in a more flourishing condition. The retail demand is held back to some extent by the prolonged cold weather, but it is expected to be remedied with the advent of a warmer temperature.

In boots and shoes in the East, trade is notably quiet; leather has declined somewhat in price, and although jobbers are apparently expecting a break, manufacturers are holding firm. In the West an exceptionally good distribution of shoes seems to be going on. A great many branches of trade, notably that of lumber, hardware and other building materials, have been adversely affected by a great number of strikes which broke out the first of the month. Many of these strikes have since been amicably settled, and not a few large industries have voluntarily increased the wages of their employees.

The dry goods market is quiet but firm. Wool is called a shade weaker, although there is said to be a better demand at the reduction in prices.

The New York stock market continues extremely dull and uninteresting; in fact, the only business going on is that of swapping shares between room traders. The big men who make markets are absent at the present time, as is also the public. In Boston copper stocks have weakened, although there is very little pressure to sell. The idea is entertained by people who should know that copper stocks are cheap at ruling prices, and that the probabilities favor a large advance in copper stocks before there is any material decline.

A Few More Ecumenical Snap-shots

Your love has got a broken wing if it cannot fly across the ocean.—*Dr. M. C. Babcock.*

I do not call this the end of the conference. Rather let us call it Commencement Day.—*President Harrison.*

Let us all remember that a church which has not a missionary spirit in its life has already begun to die.—*President James B. Angell.*

Everywhere I have seen that it is the woman richest in love who is the most successful missionary, and for the unloving, the half-hearted and the indolent there is no call and no room.—*Mrs. Isabella Bird Bishop.*

We have spent a vast amount of time and strength in discussing the question, Which of the churches has most nearly preserved the apostolic form? Mr. Chairman, that question will never be settled in this world. And in my judgment, sir, questions which can never be settled might as well never be discussed.—*President Harrison.*

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The third and fourth lectures were in the nature of practical hints as to certain points where the great principles of preaching as an art and an incarnation are found to apply. Abstracts follow:

THE PREACHER OF TODAY PREPARING HIS SERMON

The essential sermon methods are always the same, and the undertone must ever be Biblical, personal, ambassadorial, to use St. Paul's word. But as to sermon making as a whole some special suggestions present themselves. One is to have several sermons in preparation at once, for the real aim in preparing the sermon is to make the preacher at the same time. Perhaps in the modern ministry much time cannot be spent on every sermon, but much time should be put on some sermon. Inequality of result may follow, but the real sermon is the symphony of forty sermons.

In preparing these sermons different styles of handling should be selected. A varied style must be sought. We are to be Christ's true artist in speech. But at the same time there must be a steady, intent seeking for the style best suited to you. Style is a thing of paragraphs as well as sentences. Let the keynote be energy. As to written or extemporaneous methods, both, each, all must be used. Paper or no paper ought not to affect the vitality of preaching. The man is the sermon. Do not attempt to prepare more than one formal sermon a week, but prepare yourself to preach twice, if necessary, or even more. Let sermon making be the vital training of the power to preach, as well as the production of a particular discourse. The preacher should live the homiletic life, bringing all the richness of his week's study and pastoral work into that vivid thirty minutes. And there must be cultivation of the art of rejection lying at the bottom of the art of perspective in sermon writing. Here comes in intellectual self-sacrifice. Power here consists in getting rid of what impedes power. Retain only what is freshest, truest to yourself in your sermon, and you will be fresh and true to your people. Avoid reiteration. Hit a thing and leave it. Guard against oracular intensity in commonplaces.

Six qualities seem indispensable to the modern sermon, and seem to form a pyramid. The lowest three are clearness, interestingness and progressiveness. These are intellectual qualities. Above these come two moral, sincerity and sympathy, while the capstone is that spiritual, vital sense of the invisible, which we may call the impression of Christ in our preaching. Concerning the sermon's close, it should grow more distinctly spiritual, not soaring, but glowing with real fire. And this mood is to underlie all the sermon. But here as nowhere else the preacher must sink out of sight, and yet in another sense be most himself. A living fellowship must pulsate through him, between what he speaks for and what he speaks to. Christ must be thought of more than the preacher. The synthesis of the message, speaker and hearer, each at its best, and all inflamed by the grace of God will have been our preparation. And this will be preaching to save, in Christ's name.

THE PREACHER BEFORE HIS CONGREGATION

The discussion first turned upon a characterization of the modern church audience or congregation. Our appreciation of its unique greatness, its embrace of the modern spirit, has perhaps been dulled by the familiarity of the spectacle. All modern congregations, at least in this country, whether great or small, are curiously similar. In the church is perhaps a larger proportion of what is worthiest and best in the community. In this body is found all the energy of the times, the ambitions and passions and splendid forces. But a church audience is two audiences. On the

surface is this self-conscious, modern, visible audience. But beneath this modern self-consciousness there is the invisible hearer. This is the residuum of the ancestral generations, the fruit of the sub-soil of Christian civilization. This invisible audience is that spiritual entity within every modern man which Christ has touched and is still touching in subtlest, holiest ways. To realize this invisible part of his audience is the way to freedom and to fearlessness, to roused sympathy, to vital mastery in addressing the visible portion. This invisible part is already largely Christian. The kingdom of Christ is already there. Let the preacher, then, with athletic, conscious grasp, appeal to the visible audience in the name and in the might of the audience invisible.

The realization of the dual unity of this audience enables the preacher to fulfill at once that double function of noble artist and true prophet. Art and noble manhood will both be required to reach this audience invisible. The preacher seeks to reproduce that gospel message which matches the congregation in its deeper spirit. The people want a man whom they can trust in leadership, in living, and in dying. They want reality in the preacher, eliciting the nobler reality in themselves.

There must be the right physical conditions for this supreme hour of public utterance. Good hours Saturday night and no worry over the sermon. Enter the pulpit as a soul-wrestler, a life-saver. In gestures be natural and fully awake. Let genuine sympathy pervade the entire sermon. Let everything have an air of natural appropriateness. Remember that those truths are most effective where there is the best synthesis between Christ, yourself, and your hearer.

A profound change is coming over the face of the waters. A new spirit is advancing, not of skepticism, or doubt, but a faith that works by love and purifies the heart. Let us be conservative in taking care of what the ages have found best worth preserving. Let us preach in love. Preach to save. Make the most of ourselves, for God will do his part toward making the most of us. C. E. W.

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Fruit Foods

Those now buying shares may expect a good dividend on this year's business. This industry has great possibilities of growth, and every share owned, not only will earn, year by year, handsome dividends, but the shares, themselves, will be constantly increasing in value.

The Company make it an object for you to invest now. If you have your savings invested unsatisfactorily, and wish to change, even if the change involves small temporary loss, the ten per cent. discount will repay you.

Origin of Fruit Foods.

Fruit Foods, now an accomplished fact, are the outgrowth of the inventive genius of two Massachusetts brothers, Daniel F. Sherman and Robert B. Sherman, who, twenty-two years ago, as young men, left their New England home to engage in fruit growing, in Newcastle, California.

After seventeen years, they were found possessed of two finely developed fruit ranches, and a good reputation as intelligent, up-to-date fruit growers. About this time, these two brothers turned their attention to the possibility of making fruit foods. Recognizing the nutritive qualities, the bone and tissue forming elements of the fig and other of the fruits, they felt there must be some way of retaining these properties, while putting the fruit in such permanent form, as would enable it to be sold in packages, through the regular channels of trade.

List of Fruit Foods.

Concentrated Fruits. Figmince.
Fruitrex. Fig Perfection.
Fruit Marmalades. Packed Figs.
Sweet Pickled Figs.

The manufacture of Fruit Foods has been successfully prosecuted for five years: in California, under the name of Sherman Brothers; in Chicago, under the name of The Sherman Fruit Company.

These goods have an established sale in large sections of the West. Arrangements are now in progress for introducing the goods throughout the East. They are for family use, for bakers and for confectioners.

Some of These Products,

Notably the Concentrated Fruits, are unlike and wholly in advance of anything with which the world is familiar; and their use on the ground of healthfulness, utility and economy, will be practically unlimited. Take one of the seemingly lesser products, viz., fig marmalade; being a true fig product, it sells to bakers through the West, absolutely without a rival, many individual bakers consuming from 350 to 1,000 pounds each month.

Practically every baker in the United States will use this Fig Marmalade, when the Company's facilities allow its being made, in sufficient quantity, to supply them. The other Products will sell equally well.

Incorporation Effected.

From the outset, the business has been growing with rapid strides, and while the Shermans have been doing business right up to the limit of their capital—that capital has been wholly inadequate.

The Sherman-Worrell Fruit Company is now incorporated and under the laws of New Jersey. It is capitalized at two million dollars, divided into two hundred thousand shares, at ten dollars each, every share full paid and non-assessable.

Dividends are only paid on the shares actually outstanding. Shares not sold remain in the treasury, as a reserve, to be sold only when more capital is needed.

This Company Has Taken

The ranches and entire business both of Sherman Brothers and the Sherman Fruit Company, paying wholly therefor with shares in the new corporation.

Both Shermans are therefore large stockholders, and will continue the same close and vital relations to the new business which they held to the old.

The Company's Fruit Ranches at Newcastle

Comprise about 80 acres, fully developed and in fine bearing condition, as follows: 45 acres in Peaches: 10 acres in Figs: 10 acres in Olives: 7 acres in Pears: 5 acres



in Plums and 3 acres in Oranges. These ranches are among the most prosperous in Placer Country and are well known throughout the entire state. Not only will this Company use the full crops of these ranches, in making Fruit Foods, but they will buy quantities of fruit, besides.

In a Few Weeks

The Company will commence making Concentrated Fruits, first of strawberries, and then of all the fruits as they mature, right through the season. Thousands of tons of the various fruits must be bought for this purpose.

The Company's Immediate Need Is As Follows.

One new packing-house and one new factory, in California; the enlargement of present factories at Newcastle and at Chicago; establishing a factory in Boston. Also to provide ample capital for buying fruit, which, as explained, is promptly turned into products at a handsome profit.

Definite Amount of Stock Offered.

10% Discount for Immediate Cash.

To provide for this development, twenty-five thousand shares are offered for sale at \$10 per share, with a discount of 10 per cent. for immediate cash.

This sale is now in progress.

This special discount of 10 per cent. is continued only to obtain requisite capital before the Fruit season opens. It may be withdrawn at any time. The remaining shares will then sell at Par.

When these twenty-five thousand shares are sold, sufficient capital will have been acquired and no more stock will be offered, at present or in the near future. When the time does come to offer another block of shares, it will be at an advanced price.

Good Dividend in 1900.

Facts for Investors.

Those now buying shares may expect a good dividend on this year's business.

Every dollar received from the sale of shares goes directly into development—largely buying fruit for the manufactured products; goes directly into earning power; goes directly into profit.

Three Practical Points.

First. Corporations, manufacturing food products, are among the great money earners of the day.

Second. The reason that Food Products are great money earners, is, that food never goes out of fashion. Everybody eats, and eats two or three times each day, therefore a popular food product, in the very nature of things, is bound to be a great money maker.

Third. Many of these food product corporations are capitalized at from a few million dollars, up to as high as twenty million dollars, each, and are paying, year by year, magnificent dividends on those full amounts.

In view of these facts, consider this investment; Food Products, which are very healthful; which are popular with every family using them, and which pay to the manufacturer a large net profit.

Personal Word.

Remember that this industry is no experiment. That it is fully established and doing business now. That the certainty of good and regular dividends, beginning with this year, is assured. Lastly, remember our comparatively small capitalization, and that those now becoming owners in the business will have their proportionate share of the splendid growth and ultimate greatly increased value which all evidence shows is sure to come.

Don't Procrastinate.

Don't delay. Don't wait and then regret losing the ten per cent. discount. Having decided that you wish to invest, send your order immediately to

The Sherman-Worrell Fruit Co.,

301 and 302 Congregational House,
14 BEACON STREET, BOSTON, MASS.